

REFORMED CHURCH MESSENGER



I Trusted, I Rested

B. F. M. Sours

I trusted, I rested; the morning arose.
And the lilies so white and so fair
Made known to my spirit
that yet while I slept
The might of my Lord
was there.

And so I have left all the
burdens to Him
Who fashions the lily;
and He
Has promised—I trust Him
—that He will provide
In earth and in Heaven
for me.

Mechanicsburg, Pa.



Curfew

It was at twilight that we walked last night;
The western sky was losing fast its red,
The shadows closing in with stealthy tread,
That eerie time between the dark and light!
There seemed to fall a calm upon the land;
Serenity that is not known today
Brought a hushed peace to soothe Life's fret away,
As if God stroked the earth with healing hand!

With reverence we watched, and breathed a sigh
Of thanks for such a world as this; release
From pris'ning walls, from cares, for kindly peace . . .
Ahead — with pointed peak 'gainst dark'ning sky —
Stood a gnarled spruce, from out whose branches long
Came liquid notes — a robin's curfew song!

—Grace Harner Poffenberger.

Mysteries

(Eph. 3:19; Phil. 4:7)

Life's darkest hours in deepest mystery lie;
And oft amid the crushing blows that fall
To fill the soul with wormwood and the gall
The voice is heard that wails insistent, "Why?—
Why must this sorrow come my faith to try?"
No answer sounds from wide humanity's hall,
For suffering passeth understanding all,
However much the puzzled heart may sigh.
But God, Whose love we cannot comprehend,
Yet thankfully accept, hath answered well
And to His children freely doth extend
The greater Mystery which the Word will tell.
O lesser mysteries, bid your questions cease,
My heart hath found what passeth knowledge — Peace!

—Purd E. Deitz.

PHILADELPHIA, APRIL 25, 1935

ONE BOOK A WEEK

RELIGION AS CULT, CREED AND CODE

Canon Bernard Iddings Bell is always interesting even when occasionally irritating, and the volume under review, *Preface to Religion* (Harper and Brothers), reveals both his amplitude in thinking and his limitations.

This volume, consisting of a lecture course to under-graduates at Lafayette College, "was designed objectively" to impart the idea of religion "in the vital and intellectual life of man as man". Canon Bell fits all of human life into the categories of Science, Art and Religion. All men are religious. There is no choice between religion and irreligion; it is between a religion which "is to be crude, silly, amateurish, or urbane, deft, informed by the religious discoveries of our predecessors". It is perhaps one of the limitations of his study that he is under obligation to keep within these confines. Philosophic and scientific speculation, therefore, he rules out, leaving Religion as the "innate recognition by man of the presence in his universe of a something which is essentially mysterious", beyond the grasp of the "senses" or "the unaided mind". It comprehends four concepts: the supernatural, the concepts of sin, redemption by sacrifice and by grace, expressing themselves in "the Cult, the Creed and the Code". The Cult he declares to be the "very heart of religion", its "seat of life and vitality", a statement which would stand were it not for the author's later treatment of this expression of religion.

Credos are "always symbolic" rather than intellectual forms of religion—another analysis needing a qualification which is made later on; "the more perceptive and discerning the creedal definition, the more meaningful becomes the cult". The Code is always "the purpose of moral action to please God".

A historical review of Judaism leads us to the concepts of the supernatural, sacrifice, grace and the Church, reaching their fullness in Jesus Christ and the Christian community, which became the Kingdom of Jesus, identical with the

Church. In conformity with Canon Bell's previous definition, the Apostles' and Nicene Creeds are symbolic language. Christianity, however, insists that the Virgin Birth and the Resurrection "are historic facts"; one wonders, nevertheless, if the author's explanation that "many eminent scientists say the Nicene Creed *ex animo* and do not feel that thereby they have violated intellectual integrity".

From this point on, Canon Bell loses a great deal by becoming an exponent of Episcopal ecclesiasticism rather than of Christian faith and life, beginning with an intellectual interpretation of the sacrament which he asserts to be the belief of (presumably all) "Christians". I fear that he thus rules out a good many who have the consciousness of being Christians. When he comes to the "Code", he gets back on to broader and surer ground, including a splendid statement of the moral principles of Christianity. Likewise, he gives us a fine analysis of what is meant by renouncing "the world, the flesh and the devil".

Another resume of "the Kingdom" on its way through history, brings us to "The Reformation", treated as an unhappy event from which "the Christian world is still trying to recover". Here Canon Bell becomes the Anglo-Catholic and is better in his analysis of Anglicanism than in his other delineations of theological and ecclesiastical groups. Once again, however, he recovers surer footing. In the declaration of papal infallibility, "Rome set up, in 1870, a new barrier" to Christian reunion, "more serious than all the others that ever did exist put together".

Coming to our own day, Christianity faces four great problems: intellectual, in the relation of Creed to modern thought; devotional, in the need of a new sense of worship; moral, as it faces the modern political and economic world; ecclesiastical, in the demand for Christian unity or union. The diagnosis of "modern thought", like most of the current reactions, Barthian, Hortonian and others, gets out of bounds in its repudiation of religious liberalism. In the moral problems caused by the World War and depression,

the Church may gain something from its material poverty. In the persecutions of the Church it is making a splendid fight, in which it may gain "a new vigor and an enlarged respect—at a price".

In the discussion of "reunion" Canon Bell again becomes Anglican. Unity must be found in Creed, Cult and Code. Lausanne—and intellectual, institutional unity—he knows. Stockholm—co-operation and federal unity as a next step toward whatever may be ultimate—he does not see. His symbol of unity is the Lambeth Quadrilateral enlarged to include exactness of definition as to the Church. While, thus, I can warmly sympathize with Canon Bell's setting of the goal, I find his immediate formula wanting. He would keep the world waiting too long for many simpler things that are realizable on the way. As a whole, the volume is a clarifying study.

—Charles S. Macfarland

OTHER BOOKS THIS WEEK

My Old World, by Ernest Dimmet (Simon and Schuster). A revelation of deep spirituality in the Catholic Church in France.

The New Testament Idea of Revelation, by Ernest F. Scott (Scribners). Revelation is revealed as something greater than apprehension by reason. It is an attitude of heart. A deeply penetrating book.

A Student's Philosophy of Religion, by William K. Wright (Macmillan). Somewhat diffuse, but containing a wealth of observation revealing trends in modern philosophic thinking.

The Rediscovery of John Wesley, by George C. Cell (Henry Holt & Co.). This book proves that Wesley had aspects of character and exerted influences hitherto overlooked, even though the author at points finds some things hardly there.

The Younger Churchmen Look at the Church, edited by Ralph H. Read (Macmillan). Not just a critique, but a help toward self-discovery of the Church.

Toward Belief, by Hoxie N. Fairchild (Macmillan). A college teacher tells us, with a good deal of simplicity, of approaches to faith.

—C. S. M.

How Lancaster County Put On a Convention Program

CHARLES D. SPOTTS

During the early part of the summer of 1934, Dr. H. K. Ober, president of the Lancaster County Sunday School Association, appointed a Special Committee to plan the program for the Annual County Convention. Dr. N. C. Harner and the writer (both members of the Committee on Christian Education of Lancaster Classis and of Eastern Synod) were named on this Committee. The Committee held its first meeting during the month of July at the home of the writer.

For some time before this, Eastern Synod's Committee had been recommending Classical programs and projects on the Home and Parent Training emphasis, which had been launched by the International Council of Religious Education. Since Lancaster County constitutes part of Lancaster Classis, the writer conceived the idea that it would be good strategy to use this same emphasis in the County Sunday School Association Convention program, thereby contacting many of the Church Schools of Lancaster Classis. Furthermore, the writer

had also participated in a three-month's emphasis on this theme in his own congregation (St. Peter's, Lancaster); the story of which is now in print: "Family Life and the Kingdom of God—The Story of a Congregation-wide Project in Christian Education." Therefore the writer presented to the first meeting of this Committee an outline which became the basis for the County Convention program, based on the theme "Family Life and the Kingdom of God."

These suggestions were accepted by the Committee and it was agreed to "hammer away" at this emphasis during the three Sessions of the Convention and in all the departmental conferences (a procedure which had never been followed previously).

After several months of planning the program finally took the following form:

Opening Address: "The Church's Opportunity in Family Life and Parent Education"—Rev. A. N. Sayres, Lansdale. This theme was suggested by the title of a Bulletin issued by the International Council of Religious Education. This address

was given before the entire Convention and prepared the background for the discussions which followed. **Four Simultaneous Conferences (10:15-11:55; 2:55-4 P. M.)** It was planned to have these departmental conferences face the implications of the theme of the convention and the message of the opening address. It was also planned to have each conference opened by reports of some definite projects which had been carried out somewhere in the County.

Children's Division Conference

Report No. 1. "Parents and Teachers in Partnership," a report of a project of co-operation which had been carried out in one of the Church Schools of Lancaster City. Report No. 2. "Visitation in the Homes of the Children's Division," a project of one of the Churches in the town of Lititz. Report No. 3. "Developing a Religious Atmosphere in the Home," by a successful mother who is making a definite effort to develop a religious atmosphere.

(Continued on Page 17)

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EDITORIAL

VISITING THE SICK

Visiting the sick and afflicted is a Christian duty, but some things should always be remembered by the visitor.

The condition of the sick person should regulate the time of the visit. A few minutes are enough when a person is very ill. One visitor a day is often enough in some cases. As the patient grows stronger, learn first from some member of the household how long you should visit and *go as soon as your time is up*.

Be quietly cheerful and sympathetic. Pray with patients, if it is agreeable to the patient. Avoid in your conversation any stressing of the patient's illness or suffering. They know more about it than you do. Don't tell them how you, or your aunt, or uncle, or sister, or grandfather, had the same thing — and what *they* had to endure.

If it is an operation patient, refrain from talking about operations, past, present or future. Forget about deaths and funerals that have taken place during the patient's illness. In brief, talk about pleasant and cheerful things.

Don't criticise or comment on the doctor's orders or the nurse's methods, or what herbs or teas your grandmother used in cases like the patient's.

Remember that when patients are convalescing from a severe illness, they are very weak, bodily and mentally; and although they may be "sitting up," they are not strong enough to endure long visits. As a usual thing, two visitors at one time are quite enough.

Unless it is impossible to do otherwise, do not make evening calls. If evening calls must be made, do not remain after eight o'clock. Day calls should be made from three to five o'clock. Do not remain after five o'clock.

If you wish to send food or some delicacies or fruit, learn from some member of the household what would be best to send. Send flowers and send them often. They are always welcome. Cheerful cards are helpful. Remember your visit is to *help* the patient toward recovery, not to retard it. As patients become strong again, your visits may be more frequent and longer. Preachers, to be sure, are supposed to know all these things. These are just a few suggestions, to lay members, and there are thousands of patients who would appreciate it if they would be followed.

—NOW AND THEN.

UNIFICATION OF BOARDS

In all the leading denominations the movement to merge various agencies heretofore separate and distinct has been making rapid progress in recent years, and very few of these denominations have as many Boards as they had a decade or two ago.

In the Presbyterian Church, U. S. A., a very interesting movement is now on foot to unite two organizations with assets of \$47,000,000 and an annual expenditure of more than \$5,500,000. This will be one of the questions to be decided in the General Assembly opening May 23rd, in Cincinnati. The two bodies to be merged are the Board of Christian Education, which has its headquarters in Philadelphia, and the Board of National Missions, with headquarters in New York. Between them, these two Boards carry on all the educational and evangelistic activities of the Presbyterian Church, except those in foreign lands. The Education Board controls \$4,000,000 in buildings, securities and other assets, and spends about \$2,500,000 a year in its work. About \$1,500,000 of this outlay is for manufacturing, selling and other publishing costs of millions of copies of books and periodicals. It has also a cooperative relationship with more than 50 Presbyterian colleges. It is proposed that this merger, which has been under consideration for several years, shall take effect in June, 1936, and Presbyterians, in general, see in it the culmination of a consolidation movement which has been in progress for many years. Where the Presbyterian Church 20 years ago had 17 boards and agencies, this year's proposal will bring the number down to 3, the two others being the Boards of Foreign Missions and of Pensions.

Dr. Harold McAfee Robinson of Philadelphia, is General Secretary of the Presbyterian Board of Christian Education, and with him are more than 50 other executives. Dr. E. Graham Wilson of New York, as General Secretary, and more than 60 associates, supervise the activities of the Board of National Missions (which corresponds with the Board of Home Missions in our own Church).

The Presbyterian Church, U. S. A., now has about 2,000,000 communicants. It is represented in every State and many foreign lands, and is organized into 282 regional Presbyteries and 44 State Synods. There are over 9,000 ordained ministers. The General Assembly in May will

have about 1,000 elected delegates, known as "commissioners", and will be attended also by about 500 officers, missionaries and other Church workers from this and other lands. The present Moderator is Dr. William Chalmers Covert, and the chief executive officer is the Stated Clerk, Dr. Lewis Seymour Mudge, both of Philadelphia.

* * *

DR. MACFARLAND STUDIES MEXICO

One of our editors, Dr. Charles S. Macfarland, who undertook the task by general desire of the several interests concerned, has just returned from a six weeks' personal and objective study in Mexico, and is completing a volume on the Church and State conflict, to be published shortly by Harper and Brother. If it equals his volume of last year on the conflict in Germany, as we feel sure it will, it will be eagerly welcomed.

* * *

INTERNATIONALISM

It is a question just what is meant by internationalism. If it means something that is to oust nationalism and usurp its place, or if it means something superior to nationalism, as a nation is superior to the states which compose it, this writer is decidedly not an internationalist; but if it means a friendly relation among the nations, and a like spirit on the part of the individuals who constitute a nation towards all other individuals and peoples, then this writer is wholeheartedly an internationalist.

It may as well be confessed at the outset that this writer has never felt inclined to favor the entrance of the United States into the League of Nations, as it seems to him that that organization is virtually a super-state. That opposition to the League is doubtless partly due to prejudice, and that prejudice is largely due to dislike of the late President Wilson, who was not only the author of the League covenant, but also its chief advocate—an advocacy so pronounced that he seemed almost willing to trade to Clemenceau and Lloyd George anything in order to win their adherence to the League. Notwithstanding serious opposition to the League on the part of many in authority in this country, the United States would without doubt have become a member, had not President Wilson insisted that there should be no reservation as to Article X. But that opposition to Article X, which provides that any nation attacked by another should be supported by the united forces of the League, kept the United States out.

However, our opposition to the League does not signify a desire for utter national isolation, that we should build a Chinese wall all around our national domain, with fortifications in every available place against possible encroachment upon that domain. The serious objection to the League is that it constitutes a power superior to the national power. There are some of us who do not like the entrance of the concept of force into the League constitution. While it is true that force has not yet been employed by the League, yet Article X still stands, and may be invoked at any time. We prefer the employment of neighborliness, of friendliness, and we are fain to believe that such forces—spiritual forces—are more powerful than battleships and titanic guns; that more can be wrought by love than by war.

Almost as these words were being written Secretary Dorn is asking for increased armament for national defense. Do we need increased armament for defense against Canada, which is separated from the United States by an imaginary line three thousand miles long without a battleship or a fortification? There has been no serious encroachment by either nation upon the rights of the other. Friction has occasionally occurred, but how easily have difficulties been adjusted. The two powers are friends, and friendship is better than battleships for protection!

But some will say that such an arrangement will work very well between such people as the Canadians and the people south of that imaginary line; how will it work with Japan, or Germany, or Russia, or any other great nation? The answer to that question is easy; friendliness will work finely anywhere! The Japanese people are a friendly people; there are no peoples on the earth today that are not

disposed to be friendly; and if any people should show a disposition to "rattle the saber", how quickly would that disposition be overcome by the exercise of a little gentleness and good will.

There are occasional brawls among neighbors, but how unfortunate it is when they lead to the use of guns, as they sometimes do if the parties have guns! Ordinarily—doubtless in ninety-nine cases out of a hundred—peace is secured by the exercise of a little patience, a little kindness, a little good will. What is true regarding neighborhood troubles would also prove true with respect to friction between nations. Whether we are pleased with the situation or not, we are all neighbors now. We are nearer to Japan today than we were to England a few years since—quite near enough to join hands in a pact of friendship! Modern inventions have made isolation impossible. Chinese walls will not hinder the passage of airplanes. The methods of intercommunication are such that a unity of nations has become virtually inevitable. Distance has been annihilated and the human voice is heard around the world! We are gradually coming to the realization of the fact of human brotherhood; and do brothers need to arm themselves against one another? In the last analysis brotherhood is *internationalism*! Or rather, internationalism is *brotherhood*!

—G. S. R.

* * *

PUTTING BOOZE ACROSS

We hope no other city in America is quite so deluged with liquor "ads" as poor old Philadelphia. Sandwiched in between practically all the decent broadcasts on our commercialized radio, we have noted how the various brands of beer and hard liquor utilize velvet-tongued spokesmen to introduce the various brands of booze into our homes. And in recent weeks that famous organization, the Philadelphia Rapid Transit Company (some folks are inclined to substitute the word "rotten" for "rapid"), has been getting into the procession with big liquor "ads" on the front of the cars, and thus the various brands of whiskey and gin have been parading through the streets of Philadelphia, so that the old P. R. T. might become a partner in the liquor business. The stockholders of the P. R. T. need not be much afraid they will get any of this blood-money, however, because it is likely to go to the underliers, who get most of the proceeds of the company. When even the State Liquor Boards publicly proclaim that they are trying to bring about moderation in the use of strong drink, and several of the dealers themselves have placed large advertisements in the newspapers urging that the stuff should be used in moderation, it is rather sad that such methods should be employed to induce the larger use of "liquid damnation" by young and old alike. Some companies as well as individuals, seem willing to do anything for money. Alas, our Government sets the example and greedily takes its "thirty pieces of silver".

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About Missions

"We are having a hard time with our missionary work," said the Enthusiast. "Our fervor seems to be gone. People act as if it didn't matter greatly whether we maintained our schools and hospitals and evangelistic centers or not. I can't understand it."

The Doubter had some guesses. "Perhaps," he said, "the chief reason for the change in attitude is the fact that we are not so sure of ourselves as we used to be. I don't mean that Christian people believe less intensely that theirs is the best religion in the world. Some, it is true, are not so stridently certain of the superiority of Christianity as they once were. But the change in attitude goes deeper than that. We are not so sure of ourselves as possessors of Christianity. That is the heart of the matter. We know that we have spread a knowledge of the spirit of Jesus over our civilization like a veneer, but we see all too clearly that this outer covering has only to a small extent come down into and gone through our individual and social behavior. We talk the language of Christianity, but our lives

and our institutions look too much like the lives and the institutions of non-Christian countries."

"Some one said to me the other day that he thought we were less concerned about missions because we had become so narrowly nationalistic. We make a religion out of patriotism. That means we cannot continue to be genuinely interested in enriching and redeeming the life of other countries. Do you think there is any truth in such an idea?"

"I do, indeed," said the Doubter. "A man cannot have two supreme loyalties. You remember what Jesus said about serving God and Mammon at the same time. Nationalism and Christianity are so opposed to each other in essence, that people simply must make a choice. They cannot love both."

"Isn't it an amazing thing! Every country is trying to live unto itself. The radio and science and the airship reduce distances and bring us close together, but we insist on breaking up this unified world into a lot of little worlds, each intent on going its own way independently. The tides of history, which are the tides of God, are moving in the direction of world-oneness. The nations are on the point of wrecking themselves by going against the tide."

"When you come to think of it, that is a true picture of the deepest conflict in a day of many conflicts. Fundamentally, we are fighting against God."

"Well," said the Enthusiast, "I believe men are waking to this fact. Rugged individualism in international affairs is as tragic in its consequences as rugged individualism within the nation. We are beginning to see that. I hope our waking is not too late." —F. D. W.

* * *

BOOTLEG RELIGION

Touched with pity, because the man looked so sad and desolate, one of the men of the Bible Class asked him to come to Church, that the Lord might comfort his heart. This brother was telling the class how the man said: "No, I'll not come to your Church, I do not need to. You see, I have a religion of my own." Then the fellows in the class were curious to know more. The brother told them how the man said this religion of his—well, it was a few words from the Sermon on the Mount, but he gave Jesus no credit for saying them; and there were some sentences from a minor prophet, but he said nothing about them being in the Bible; and he also intimated that his chances of heaven were as good as some others. Then a brother reminded them that Jesus said: "He that climbeth up some other way, the same is a thief and a robber." And then, with a twinkle in his eye, he asked: "What do you think the Lord would say that man was?" "A bootlegger," a fellow nearby "busted out." But another fellow said: "It would seem to me somewhat like 'home brew.'"

It was like a breath of heaven when all began to talk of a fellow who came to the class several months ago. How the class admires his spirit! That man is "on the road" and gets only one Sunday a month. But that Sunday he is sure to be in Bible Class and Church. And then they told of this man's family. His wife has identified herself with all the work among the women, his daughter sings in the choir, his son plays in the Sunday School orchestra, and two younger children are very promising. This family was invited as soon as they moved to town, and they did not, as one brother said, "put up a queer song and dance about having a religion of their own." They came "with gladness."

* * *

SCHIZOPHRENIA

This big name appears to be a scientific title for a very dangerous disease which is afflicting a multitude of people in the world today. It connotes the sort of a brain-storm which causes certain individuals and organizations to yell, "Communist!"; a teverybody who does not agree with their super-patriotic frenzy. It is a delirium which "sees red" whenever anybody has enough sense and religion to tell the truth about what preparedness for war has always done. For instance, such an utterly Christian appeal and warning as can be found in the great article in the Easter number of the MESSENGER, entitled *On the Way to Hell*,

would be certain to add to the delirium of those who are afflicted with schizophrenia. When the redoubtable Father Coughlin calls Bishop Francis J. McConnell of the Methodist Church, a liar and a friend of the Soviet Union, it is a clear case of schizophrenia. When a candidate for president of the Daughters of the American Revolution endorses "The Red Network", a book listing as radicals and Communists scores of the most eminent Christian men and women in this country, she is giving a fine illustration of what schizophrenia does to otherwise estimable people.

It was heartening to see that Mrs. Gillentine of Tennessee, one of the candidates for president-general of the National Society of the Daughters of the American Revolution, called for an educational program that is "constructive and not critical" as over against the so-called "patriotic education" for which the D. A. R. has been spending about \$100,000 a year in combating what it calls the subversive propaganda of pacifists and in trying to make people believe that there is no difference between a pacifist and a Red. Mrs. Gillentine wisely says: "No one could be more devoted to our institutions than I am nor opposed to subversive activities, but I don't believe in hysteria. There should be more open discussion of our educational activities, with a view to developing more helpfully patriotic programs than those which consist principally of denunciation of other schools of thought than our own. Youth readily responds to leadership, if the leaders know what they are talking about, and instantly detects a lack of knowledge or a disposition to pin the label of Communism on any person or policy personally disapproved by the speaker, with or without any too clear an understanding of what Communism is. That is the disposition I have noticed in many speakers, and it never fools a college audience for a moment."

Mrs. Gillentine has been, for 20 years, a university teacher and lecturer, and ought to know. (But, alas, she did not win the election.)

It is the same acute disease which is responsible for the bills introduced in various States demanding that all teachers in public schools and in colleges and universities receiving State aid must sign the oath of allegiance. This is only an entering wedge in the process of Hitlerizing our Republic, and in essence it is thoroughly un-American, a piece of class legislation which we feel Christian citizens would not support if they stopped to think it through. This is, no time for hysteria.

* * *

HERETICS

A roster of the heretics of the ages would be almost identical with a roll of the saints. With few exceptions the heroes of the Bible were condemned by their contemporaries. Many of them lie in martyr's graves. Elijah, Isaiah, Jeremiah, Amos, Hosea and Jonah were looked upon as agitators and trouble-makers by the respectable leaders of their times. To the authorities in the Jewish Church Jesus was a dangerous schismatic who had the effrontery to elevate His own wisdom to a higher place than that of Moses. So they put Him to death upon a cross. St. Paul was no saint to his fellow-countrymen. Rather he was a public nuisance who disturbed the peace by his fantastic propaganda everywhere he went as a ringleader of the sect of the Nazarenes. The word *Christian* was originally a nick-name bandied about in mockery and scorn. Similarly, *Protestant*, *Puritan*, *Quaker* and *Methodist* were first used as terms of contempt to describe the pioneering proponents of unpopular causes. Later these words were adopted or accepted by those to whom they were first applied in derision. With the attainment of responsibility, the original reproach was forgotten by the descendants of all the parties concerned.

This is a process that goes on unceasingly in every phase of life, economic, political, social and religious. Nothing in the universe is static, much as the typical man, particularly in his later years, would love to have it so. The leaven of change is working continually in the mind of the race, and no barriers or safeguards can be raised to prevent its action. Sooner or later it sets forces in motion that effect the breakdown or disintegration of established but inadequate habits of thought and conduct. The heretic represents the area of greater sensitivity or luminosity in the

common mind where ideas hitherto embryonic or inarticulate break out into a flame. At first he is met with opposition; he is labeled with ugly names; new laws are passed to suppress his teaching; but if his cause is just, there is no power in the universe that can prevent its spread for long. The stars in their courses *always* fight against Sisera.

Even a partial recognition of this historic principle should serve to curb most of our censorious judgments upon the advocates of new ideas who stimulate our animus whenever we hear them. To the official orthodoxy of their day, all the early Christians were heretics. It never disposes of an argument to ostracize or imprison its author. The answer to the heretic is not the policeman's club, but the refutation of his error in the open market of the world's ideas. And, paradoxical though it may at first appear, this method has a twofold beneficial result for those who adopt it. First it reinforces their convictions and increases their intelligence through their search for basic principles and, secondly, it broadens and deepens their sympathies. After all, the heretic is in most instances the man we do not understand. It was not a blind perversity which drove His fellow-countrymen to put Jesus to death. If they had realized what He really was, the purity and truth of His purpose, every one of those responsible for His rejection would have supported Him with whole-hearted devotion. Alas! it is human to be blinded by what we believe to be our interests. Man, except at his highest levels of character, has still a long way to go before he can rise above himself. Meanwhile Christianity in its nobler manifestations is likely to remain a "heresy," from the point of view of the conventional Christian. The emphasis of Jesus upon the primacy of man, the right of every child to be well-born, the sinfulness of pride, greed, worldliness and indifference to human rights, the necessity for goodness and noble values in living, make him for multitudes as much of a heretic in our day as in His own. That this is not more widely recognized does not alter its truth.

—J. A. MACC.

* * *

GRENFELL STAYS AT HIS JOB

It has long since been determined that the retirement age should, for most jobs at least, be left rather flexible. Of course, if one's health is poor it is often advisable to

abandon one's work when burdened with advancing years. But there is really no dead-line for those who remain active and wide-awake, and there are heartening examples of those who bring forth much fruit in old age.

That heroic physician, Sir Wilfred Grenfell, admits that he is "on the wrong side of 70", but announces he will not abandon his medical and social work for the fisherfolk on the bleak coasts of Labrador. The other day he told New York reporters of his purpose to persevere, even though he is no longer able to perform his duties as a general country practitioner during the terrible subzero months of a Labrador winter. "There is still much that I can do in summer," he declared—and all who are mindful of his manifold labors amid the sufferings and sins of poor and lowly folk in that frigid land will applaud his courageous decision to stick to his post.

The New York Herald-Tribune pays this tribute to one who is properly listed among the supreme spiritual leaders of his time: "Such men as Grenfell rarely retire. The stuff of heroes and martyrs is in them. They live for their work, and any arbitrary termination of their relation to it may have tragic consequences. The human heart seems to want to continue to beat in the tempo and for the causes to which it is accustomed—and to slow it down by command has too frequently the effect of stopping it altogether. . . . The hour will come, inevitably, when his personal participation in the struggle of humanity against circumstance will have to cease; but that will not mean that his enterprises of practical fellowship and service will fail. It happens that the name of Grenfell is written in a roster destined for immortality. The romance of the 'good doctor' is one of the authentic miracle-stories of the modern age and is linked in a durable chain with those of St. Luke, St. Francis of Assisi, John Howard, Florence Nightingale, and Henri Dunant—like them he has endowed the race with his devotion, loyalty and love. And because his gift has been so good it will be everlastingly permanent."

Such soldiers of the common good are in truth an inspiration to all of us. When we are tempted to faint or falter, or to murmur and complain about the hardships of our work, let us think of the gracious ministries of the "good doctor", who, after he has passed three score and ten, under conditions that would daunt many stout hearts, just keeps on working with and for "the Great Physician".

The Thoughts of Justus Timberline

"Compound Interest Can't Go On"

Do you know, I believe things in our town are improving.

No, I'm not thinking of that ancient jest about the better sort of buttons now appearing in Church collection plates. This is serious.

A few of us got together some time ago to talk about a single sentence which one of our business men had found in his trade journal.

This was the sentence: "After thinking for four years about it, this writer has concluded that the root of our troubles is the obsession that interest can go on compounding forever."

I won't try to report what we said about this queer idea. But we agreed that it made sense at least half the time.

So we took a look around. We knew how many people there are in our trade territory, what land is worth, the prices of farm products, wages in our few factories, and so on.

We knew how many business houses our town can boast. We knew pretty well who is making a living and who isn't.

We knew how many Churches we have; how many members, how many non-members favor this Church or that, what Church School enrollments are, and all that.

With so much knowledge, we were forced to this conclusion: Any enterprise in our town which is run on the idea of



an annual ten-per-cent gain, year after year, is likely to go bust, sooner or later. Some have gone bust in these past four years.

Then why shouldn't we think, not about bigger business, which one man or Church would have to take away from another, dog-eat-dog fashion, but about better business?

That would mean service actually given, instead of just put into the "ads". It would mean one more lick with the hammer; ten minutes more on a day's work for the same pay; a little more care than was absolutely necessary at the work bench, the desk, the kitchen table, the preacher's study, the plow, the schoolroom, and the sales counter.

Don't think we've begun to do it, much. Talking about it is something. You can't do everything in a few weeks.

But one idea we are spreading, some of us have memorized that remark about compound interest.

When it is quoted often enough, and in the right places, the first result will be a let-up in the ambition to make a bigger showing every year.

And then, because nature abhors a vacuum, we shall have to turn our attention from quantity to something else, which something else, beloved brethren, is, for most of us, the quality of what we do.

Already we're having fewer high-pressure sermons in the Churches—and more about those impossible ideas of a Man who once preached in Palestine, and whose impossibilities now begin to seem more worth trying than a still more impossible endless ten-per-cent increase in statistics.

Misty Optics

I don't care for most wisecracks, but here's one with more in it than most of 'em: "You can't be optimistic if you have misty optics."

I know, myself, how true it is, about natural eyesight. My spectacles have needed adjusting lately, and a few weeks of eye trouble have certainly done something to my disposition.

And I know it's true about every other form of sight, because I get proofs of it every day, all up and down Main St.

Peter Carmichael has misty optics when-

ever he looks at the Church. He sees the Church of 30 years ago through what Sam Weller in "Pickwick" called "a pair of patent double million magnifying gas microscopes of hextra power," but his near vision is so clouded that he can hardly see the Church at all, and nothing good in what he does see.

John Garside's misty optics are political. He's one of the few straight-out party men we have left. (Never mind which party!)

He will admit that not all of the opposite party are scoundrels, but he hasn't a doubt that most scoundrels are of that party.

Mrs. Marmaduke Mibbs has misty optics about our young people. She sees them as frivolous, slangy, self-willed, and forward. They have no respect for their elders.

She can't see that much of their impatience comes from the sort of world we've dumped 'em into. And she's blind to the fine bunch of young idealists we have in our Church, whose religion is adventurous and unafraid.

I could tell of others in our town who have misty optics, and can't be optimistic; but you won't need the information if you'll take a look at your own community.

I'm not like them, I hope. My eyes are bad, but I know it. And next week I hope I'll be wearing spectacles that will take the mist out.

Then the world, what with spring and

all, will look like a new Garden of Eden. No misty optics for me!

Wanted, a Stream-Lined History

A friend in the advertising business in our town was asking me the other day if I knew of any book that showed the history of the world as one story.

He didn't mean big books like Wells' "Outline of History," but something he could use in helping his two boys to see us humans in every age of the world as part of the stream of events.

I dug up one of my old books which gave in part what he wanted, and I know of a chart about six feet wide that shows all human experience as one mighty stream. There ought to be more, and maybe there are—what I know about such things is mostly ignorance.

But I remember a story by Edward Everett Hale, although the title is gone from me. Hale knew his history as my friend wants his boys to know it.

And so he imagined a meeting, somewhere in the country around the eastern Mediterranean, between two of the world's supreme poets: David the Shepherd King and Homer the blind beggar minstrel.

These two may have been living at the same time. And, if they had met, they would have had plenty to say to one another.

Hale's story is interesting, but not great. To do such a meeting justice would call for a third poet like these two.

The idea says a good deal more to you as you think it over.

For instance: When Moses was Law-giver, Leader, Prophet, and Judge over the Israelites in the wilderness, what was happening among my ancestors, and yours?

At the time when a forgotten people were developing a true civilization in Central America, what was being done, and who was doing it, in Northern Europe, the British Isles, and, say, China?

What great men and women were alive in other parts of the world in the days of Cleopatra, Confucius, Socrates, Columbus, Queen Elizabeth, St. Paul, Benjamin Franklin, Kosciusko, St. Patrick, Shakespeare, Pocahontas?

I'd especially like to have such a "stream-history" of the Christian Church, and I'll tell you why. It would show me something I so easily forget—that other people, in other times and places, have had to face and overcome every hindrance to religion, every heresy, every religious fad, that we are up against today.

I know 17 people, counting myself, who would have a better idea of what Christians ought to do in such a time as this, if we knew what the best Christians had done when they had to stand up for God and truth against a hostile world.

Old Age Security

HENRY L. KRAUSE

EASTER DAY

O Easter Day, O blessed Day,
The stone at the tomb is rolled
away;
The rock-hewn tomb, behold, is bare!
The risen Lord no more lies there.

When Mary asked where her dear
Lord lay,
And why they had borne Him thus
away,
"Why seek the living among the
dead?"
The angels in white to Mary said.

The Lord is risen, is risen indeed,
No more to die, no more to bleed.
He lives again, He lives evermore,
Rejoice! rejoice! His name adore.

On Easter Day, when Christ arose,
He conquered death and all His foes;
He is the Truth, the Life, the Way;
Come, worship Him on Easter Day!

—Wm. J. Baker.

Taneytown, Md.

No one needs be told that our social order is in a bad state of affairs. For the last 25 years, economists and moralists have been fearful of some such catastrophe befalling our whole western civilization. Western humanity was being too generally motivated by acquisitiveness. Gains could not be derived fast enough, so we adopted the slogan, "Bigger and Better", until our breasts swelled under the spell of Big Business, big fortunes, big houses, big names, big jobs, big salaries. Mass production was the objective of much industry. Human beings were timed by machines, checked by machines, paced by machines and finally, thrown out of employment by machines. Then came the final explosion of Bigness—The World's Biggest War. And the Big Nations of the World fought it and are now blundering along wondering who can be made to pay for it. Masses of mankind everywhere, in a variety of legislations and newly created governments, are making desperate efforts to sift and shift and shirk the cost of both a blundering economics and a blustering leadership. To think that a nation, which but ten years ago held such promises of steady progress and employment of its millions, could be reduced to a state of such desperation, that daring and new ideas of legislation must be introduced, not only as relief measures, but also as permanent policy, is almost unbelievable.

Naturally, the leadership, under which such conditions were permitted to accumulate, received the full resentment of the large masses of mankind in every nation, who had to bear the heaviest burden to keep this side of utter despair and its grave. Rich and poor alike were shorn of much of their paper wealth together. But it is one thing to lose 75% of your resources and still have a residue which grants reasonable security, than to find yourself in a bread line, wearily hunting a job, looking into the faces of undernourished wife and children, or sitting alone in aged poverty. The tragic, short-sighted economic distribution of wealth by the industrialists was only hastened by the Big War. No nation can have two-thirds of its population struggling to ex-

ist on an income which the other third declares is insufficient for their barest needs. And no system, promoting the economic livelihood of a nation's population, dare take one-third (the best third) of each individual's health and abilities, and be indifferent to its earlier and later aspects. The wealth of a nation is not a matter of privilege so much as it is a matter of general utility. After all, the energies which we find and use among men, originally came from an Intelligence and Wisdom other than human king, proud plutocrat or ranting demagogue. Economics, without morality, is social suicide.

We ought not grow sentimental over old age; yet we dare not become disrespectful. It is the sunset of life and has some wise values to share. Yet old age can be just as selfish and greedy in motives as those younger. The great Creator maketh

His sun to shine upon the good and bad alike. It is doubtful, however, whether any of His creatures shall ever legislate with equal fairness. It is equally debatable whether too much ease is good for life. It can reach such a stage where it is not worth the candle. For the joy of life is not so much in the kill as it is in the chase. There must surely be some risk, some uncertainty in life's material reward, if it is to be possessed of faith, courage and objective. No panacea for the care of the aged should encourage any false hopes in youth that Nature is not a hard taskmaster. The way to a full and abundant life leads not to some overburdened economic tree of fruit, dropping its rich rewards into the languid laps of loafers below. Productivity is not automatically decreed by a machine age, any more than by Nature. The fault lies not without the man so much as it does within. Greed and selfishness produce the inhumanities. Impersonal functioning of a complex economic system may add to the wreckage. The cumulative desire to make amends, to devise temporary and permanent ways out, and to redirect the economic wealth into wider usefulness, sends good men to their knees for creative guidance. To crave such guidance is an evidence of sensitiveness to the higher claim of fraternity and stewardship, even were there no help derived by the act.

Changes work out very deliberately, if they can be effected at all, before a complete and general collapse befalls. All types of security legislation are being presented. Our present Administration aims to provide something more than the bare necessities of food, clothing and shelter. A larger security from childhood, through the best working years, on into old age is assumed. There is no denial of the pressure which is being felt, as it comes up from the inarticulate masses, young and old alike. The knowledge of what our present economic system can produce is available, reasonably well. Why it does not support its population is the rising question. Whether the restless masses know the answer, they have one. It has its illustration in the Townsend plan for the relief of the aged.

All persons over 60, if unemployed and not habitual criminals, should receive \$200 monthly, to be spent in full each month within the bounds of the United States. It seems a child of desire, rather than reason. Considering all the other obligations of government, to put into effect such a pension system would practically mean the confiscation of all property by the Federal Government. It would destroy all incentive for millions of citizens, who have never yet earned \$2,400 per year, to provide some method of personal care for himself and family, disillusioned as many are who were recently shorn of what they had hoped to achieve. What this bill or plan probably does do is to show the wage earner that \$200 per month is about the standard wage of livelihood which our machine age ought to promise, if efficiently operated for general welfare. But that's the rub! It must be earned, not given.

The more promising plan comes from the Administration. The Federal Government would propose \$15 per month to every State which erected its own pension system, subject to approval, and gave at least an equal amount or more. The minimum sum, under this plan, is \$30 to each beneficiary per month. While the

measure is in committee, pressure is being made to increase the Federal aid to make the minimum at least \$50 to \$60 per month.

In Massachusetts, a plan devised by Justice Brandeis of the Supreme Court before he became a member of it, has been in operation for 28 years. It is very simple. Mutual savings banks sell life insurance under state supervision. Because they have no selling costs and no extra profits to make, they sell it at a rate 26% lower than ordinary insurance. They sell weekly premium insurance at 50% less than private companies. Policies are never declared forfeit if six months' premiums be paid. Annuities can be bought, and are being bought faster than ever before. Twenty-three banks have a hundred million dollars in policies outstanding. The Associate Industries of Massachusetts, at first skeptical, has given unqualified endorsement and has even hired a field agent to explain the system to workers.

All Churches have some type of old age ministers' insurance, mostly, one of distribution of whatever funds are given outright for relief and immediate aid, and the other of a co-operative nature in which pastor, congregation and Church at large share. And all these Boards are being

operated at astonishing low overheads. Why any minister should not affiliate is a conundrum, unless beyond the age limit.

Old age pensions are having their innings in corporations, Churches, lodges and governments. It seems absolutely certain that the Federal Government must legislate some measures, no matter how small the monthly grant may be. Yet as one analyses the drift on this matter, it looks like a gradual settling down to a temporary relief of those already too old to provide for themselves, and a permanent plan in which three parties will participate for old age, the individual, his state and his Federal Government. Insofar as restitution can be made to the aged, who through no fault of their own, were shorn of their savings by predatory tactics of the past, it is commendable that legislation is on the way to atone for the economic and social crimes which befell them. Yet no one, much less a Christian, should believe that man can live on bread alone, if bountifully provided. He is made too much of "adventure stuff" to walk planned paths and be fed out of a social spoon. Total security is a fool's paradise. Experience invents its own cautions. Precious Gospel of God!

Pittsburgh, Pa.

The Coming Age of Peace

By A. RUEHLMAN

The coming age of peace is described in Isaiah 11:6 to 12:6. Coming to the water to drink is spoken of in John 7:37 to 39 and in Revelation 22:17. The question arises: How may the Confederation of Churches be connected with the coming age of peace and with coming to the water?

The coming age of peace must be connected with the petition, "Thy will be done on earth, as it is in heaven." The wolf, the leopard, the lion, the bear, the asp and the cocatrice are very dangerous. If people like these have become safe companions, they must have begun to do the will of God. The golden age of peace will come, when the people come in great numbers and drink the excellent, invigorating water of life, which Jesus gives. The people are either without shepherds or in scattered flocks. Many of them are among the vultures and feeding on poisonous weeds. The danger is great, and the helpers are few. Christianity is progressing very little if any. Christian movements are lying low, much like true Israel movements before the calling of Gideon. Now, where is Gideon's band to unite the scattered forces and to lead on to peace and victory?

Is not the Confederation of Churches a Gideon's band? Have you seen this federation form and grow and work? It is creating good will and harmony between the different denominations. If it is careful to put on the best possible Sunday afternoon and evening movement, calling all classes of people to the living water, it may be instrumental in ushering in the coming age of peace. We will call the following plan a day dream of what the Confederation of Churches will shortly bring to pass. This plan needs improvement, however. Let us hope that after a year or two the spectators may say, as the queen said to Solomon: "The half has not been told."

For the greater glory of God and for the heaven-like joy and the safety of the people and for permanent union of the Christian forces, we imagine that they will put on union Sunday services, wherever the village or meeting place is large enough and Christian enough, the services to be held in the afternoon and in the

evening, each service about two hours long. We imagine that these services will be just right for all true Christians in all denominations and also for lovers of Jesus, who have failed to join a Church, as they should have done. They will not take from the morning Sunday Schools and the

morning services in the different Churches; but they will be continuations of such rejoicing in the Lord.

All true Christians agree that they should rejoice together in Bible study, in sacred singing and in prayer. They also agree that the finest and best instrumental music may accompany the singing to the glory of God. So we suppose that the Bible study, song and prayer league, if such an organization may be formed, will lay special stress on these three main parts, and that the now existing Sunday Schools and morning services will take care of all that is denominational, including the sermons.

What about the equipment for the dreamed of union services? Ministers and other praying Christians will lead in prayer. Short prayers will be in demand. Prayer books will help, but no special prayer book need be adopted. A very good hymn book will be used, one that is not without orchestration. The equipment for Bible study may not be in print yet. We think it will be Bible text with short, devotional comments, not requiring much more space than the Bible text itself, about as the evangelist Moody would have written it. It may also have questions to awaken interest and to lead to devotional discussion. The first book may cover the New Testament or a part of it.

When a regular league has been formed, leaders at these services may call for volunteers that will serve to promote prayer, Bible reading and family devotion in the homes, and from time to time these volunteers may give very encouraging reports.

Some people may say: "Such services would be unpopular and unsuccessful." A certain class of people would say so. The same class would condemn even the Sunday School and the morning services as unpopular and useless, if they were not already accustomed to them.

Others, however, will say or think: "It is useless to look just around the corner for the long hoped for and prayed for great revival, unless the Christian forces unite and pull together, remembering the Sunday afternoon and the Sunday evening to keep them holy"; and they know that it means more than resting from week day work. It means following Jesus.

EASTER MORN

The Easter Morn dawned clear and bright,

The stone was rolled away,
The thunder ceased to shake the earth,

The lightning turned to day.

The Cross lay bare upon the ground,
The tomb was also bare,
Folk found the way bedecked with light—

For Jesus Christ was there.

And those who came to seek His face

And bear His Form away
Found Jesus standing near the tomb
One dawning Easter day.

Does Easter Morn dawn clear and bright?

Is your stone rolled away?
Does thunder cease to shake the earth?

Has lightning turned to day?

Does your cross lie upon the ground?
And is the tomb still bare?

And is your Way bedecked with light
Because the Christ is there?

Do those who come to seek His face,
And live His Life today,
Find Jesus standing near the door
As on that Easter Day?

Has Easter Morning dawned for us?
Have we rolled our stone away?
Are we prepared to meet The Christ,
As we walk along Life's Way?

—Ruth Wenner Plitt

Here the pleasant dream ends, and the dreamer has nothing to boast of. If God uses a dream of any kind to save souls

and for His glory, it is a God given dream. The beggar must never boast of his asking and receiving.

Now, where is the building committee that will improve the plan and construct the building?

The Social Gospel

HOWARD F. BOYER

The Social Gospel is again coming to the front but is in the main misunderstood, those who preach it are misunderstood and a deliberate effort is made by some to bring about misunderstanding. Some view the Social Gospel today as something foreign to the Gospel of Jesus. Some leave us under the impression that ministers who label it are bringing something into our pulpits that has no place there. They really try to make us believe that any minister who preaches the Social Gospel is trying to pull something over on us, a sort of perverter of the Gospel, yes, a hypocrite or a deceiver.

Some try to make it appear that Socialism and the Social Gospel are one and the same thing. This is not true. The Socialist party may put into its program some Christian principles just the same as any other political party to attract voters. But the fact must be taken into consideration that Socialists as such are no more Christian than any other party politicians. The sad fact is that so few politicians are Christians. Some of the few only use it to gather votes. I do not deny that a few of the remainder are sincere.

My aim in this paper is to show the Social Gospel to be part and parcel of Christ's Gospel. I want to simplify it for myself, maybe you will profit by it also.

The fourth question in the Heidelberg Catechism is: "What does the law of God require of us?" The answer is a statement of Jesus found in Matt. 22: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This, therefore, is central. It is a summary of the Ten Commandments and in reality embodies all. This, therefore, is all important—we are to love God and man. "Love is the fulfilling of the law."

What is love and where can it be found? It certainly is not in a vacuum. Love is a matter of relationship between God and man and between man and man. The first is an individual relationship between God and man. Out of the relationship between God and man will grow man's individual salvation. This is what has been given primary emphasis throughout the centuries. We have been told each man must work out his own salvation with fear and trembling, and rightly so. We find no dispute with this. We as Christians go all the way with this and say this is essential and absolutely necessary. But we do not stop here as those do who say we want you to preach the Simple Gospel and nothing more.

We insist that Jesus said there was something more. "The second is like unto it: thou shalt love thy neighbor as thyself." This has to do with the relationship man has with man, the social contacts that are made in life. We are so to deal with our fellowman that love will be the primary principle. Among the nations we call it international relationships. We are to treat other nations as though they were men like our brothers. Here we immediately come into conflict with our national isolation policy. Maybe in 1797 this was the wise thing to do, but we are not living in the world of 1797. The stage coach permitted isolation, but the airplane does not do so. We have simply

outgrown that policy. Then we could move along as though they did not exist, but today we have world problems. What each nation does effects every other nation. It is, therefore, our task to make a world brotherhood—difficult, yes, but are we so weak and spineless that we will not try? The Church needs to show the nations that Jesus has a solution and that it will work. We believe it and, therefore, it is for us to make it a living principle.

Take also the problem of the races right here in America. It is also a relationship between man and man. Is love the dominant motive that sends a mob to lynch a Negro lustful for his blood? We permit it in America. No wonder the nations laugh at us when we send mis-

TO FIND PEACE AND REST

Are you seeking joy and peace?
Go to God with all your grief,
He will all your burdens share
And will banish all your care.

In the quiet of your room
Tell Him of your deepest gloom.
You will feel such sweet relief,
And your trials will be brief.

Yes, some days are cloudy, gray,
He can chase the clouds away;
Then again the sun we'll see;
This He too can do for thee.

He will ease your deepest sorrow,
Bring you joys again tomorrow.
God alone can give you peace—
Why not seek this sweet relief?

Are you weary and distressed?
Come to God and ask for rest.

He is friend to all in need,
All the way He'll ever lead;
If we ask for guiding hand,
By our side He e'er will stand.

Never need we doubt and fear,
He is there to guide and cheer.
If we stumble by the way,
Never falter—do not stay;

God is ever by your side,
He will be your constant guide.
If your burdens heavy grow,
It is sweet His love to know;

God alone can give you rest,
When you're weary and distressed.

—L. Ethel Ohlson

sionaries to convert them. Do they want a religion that permits such conditions to exist? It is, therefore, supremely important that we preach the Social Gospel—that man should love his neighbor as much as he loves himself. If we cannot live at peace with the dark skinned men here in our own nation, how can we proclaim an individual gospel to the dark skinned man in Africa or to any other nation of different color on the face of the earth? We must first show that we can get along with our brother. Hear again what Christ says, "If therefore when you are offering your gift upon the altar, and there remember that your brother has a grievance against you, leave there your gift before the altar, and go and make friends with your brother, first of all; then come and offer your gift." We are asked to live our religion before we try to give it to others. We are asked to have a social gospel before we can have individual salvation.

What about the problem of capital and labor? This is also a matter of relationship dealing man with man. Each is dependent upon the other, why should not the principle of love operate? The reason we have confusion, depression and chaos is for the simple reason that love does not motivate our action. I have no desire to defend either side, one is as guilty as the other; or put it this way, one is just as sincere as the other. I know men who call themselves capitalists who are really sincere Christian gentlemen but victims of an unchristian system; at least that is their reason for doing nothing to make it Christian. Then, on the side of labor, I too know some of the finest sincere Christian gentlemen. They too are victims of a system and do little to make the system Christian. No doubt for the same reason.

Here again it is the task of the Church to show that the Gospel of Jesus has a solution. The aim of Jesus is to show where a wrong relationship exists it is due to the absence of a supreme relationship. God has been left out of the picture. The festering sores of society can be healed by the gospel of Jesus, but the misunderstanding of society cannot be healed when we are only to preach about the individual relationship between God and man. We only proclaim fifty per cent of the Gospel. We must show that the Kingdom of God cannot be ushered in as long as injustice prevails among men. Injustice exists in many places, the poor are getting poorer, if we permit this to continue it will wreck all. We must, therefore, proclaim the gospel of Jesus, the complete gospel that will lead men to love each other and to love God.

We are asked to love the sinner, not the sin, with such a holy passion that we will be able to bring about such a relationship between man and man that it will lead to a holy relationship between that man and God. Anyone who is rightly related to God will not encourage improper relationships with his fellowmen. God requires forgiveness among men because we must experience the love that prompts forgiveness. We are asked to love our enemies because such love is needed to know the love of God. That which seems only idle talk to a man of greed must be a holy passion in a Christian. No man can live in a holy relationship with God and an unchristian relationship with man. We must be right with God and man. We must have individual relationship with God and social fellowship with our fellowmen. Man must so love man that he can be reconciled to God. Reconciliation comes as a result of love—proper relationship of man to man and man to God.

God stands for the highest and the best. We must come up to His standard, He will not come down to ours. We are not satisfied with life as we live it, we hunger for God, but we resist and probably fear to live on the heights necessary to know God. When the disciples did muster enough courage to live on the heights with Christ at Pentecost they spoke boldly and with an intense passion that they were condemned as being drunk. The Social Gospel needs to be proclaimed with such passion. This, of course, is the weakness of liberal Christianity. It does not have the evangelism needed to make it a vital force, a holy passion that will move the hearts of men in sacrificial devotion.

Those who strive to advance the Social Gospel are branded as in league with the devil. But this is nothing new. The Pharisees branded Jesus the same way and said He cast out devils by Beelzebub, the prince of devils. But Jesus answered them very definitely when He said, "Satan will not cast out Satan, if he would do so he would be divided against himself." Gangsters will not even betray each other. The Social Gospel aims to end greed, corruption and evil. How can it be in league with what it aims to abolish? The Church has a great mission to perform. It is in the world not to possess it but to redeem it. Therefore, because of this task it must blaze the way for men in the kingdoms of this world to build the Kingdoms of our Lord. In proportion as it holds to this goal it becomes a force that men will reckon with and not ignore.

Each individual must find his own salvation with God, but we are also our brother's keeper. It is, therefore, equally essential if we are to express this love that we must root out the cess pools in society. We cannot be satisfied to save men individually and permit groups in society to crush millions before we get a chance to save them. Christ struggled with the forces of evil until they crushed Him. So today the Church must face the evil forces, whether they be industrial evils that crush the life blood out of men or any other evil in the world. If the Church caters to any one such force, even though this group maintains a surface respectability, the Church signs its own death warrant.

It is our aim now to prove that the Social Gospel is primary to the solution of our problems and the salvation of men.

The Church is in the world and a part of the world, but it dare not be of the world worldly. We must take the Church into the world, lifting up Christ as the light of the world that men may see to find salvation. We must also try to bring the world into the Church that men may find in it the most intimate fellowship with Christ and what He has to offer to men. It is then for us to show that He has not only life to offer but the abundant life plus eternal life. This we must show cannot be found anywhere else save in Christ.

But the world in which we are living is antagonistic to this Christ. Therefore to bring Him to the world and we ourselves not to become part of it is a most difficult task. Sometimes the Church acts as though it were nowhere to be found in the world. It stands aloof, preaching only about the beauties of heaven and thus presenting a hopeless picture for men. They speak as though we were victims of circumstances, caught in a trap and heaven would be the only release. They seem to say, "Let the men of the world solve the problem of war; let the politicians solve the grave national problems, since they made them; let the industrial magnates solve the dirty problems of our economic system, since they too made them." If they carry this far enough, all the Church has left to talk about is the pearly gate and the golden streets made golden and pearly by men of greed through exploitation, i. e., at the expense of blood-soaked humanity

and the ashes of souls burned up in an effort to live. The preaching of the gospel is carefully avoided so as not to give offense. But then what kind of a gospel shall we preach to men suffering and struggling here and now.

Shall we go into the world and become part of it? Shall we bless war, the industrial system as we find it, and make nationalism part of our religion? Shall we bless things as they are with the hopes that in doing so they will slowly get better? Would we thus lift Christ the light of the world and with this light blaze a new trail for suffering humanity? No, I am inclined to believe we would cease to be the headlight and become a faint tail-light. We would bring up the rear guard and not blaze the trail.

Christ never blessed any but those who were sincere in doing their best. We have no evidence that He preached soothing

THANKFULNESS

I'm thankful for the dawn of day,
For useful work and buoyant play;
I'm thankful for the faith of friends,
For humble heart that condescends.

I'm thankful for the trees and flowers,
For sapphire seas and cooling showers;
I'm thankful for the world of books,
For chanting birds and purling brooks.

I'm thankful for the sun at noon,
For silent stars and crescent moon;
I'm thankful for the gift of prayer,
For blessings I can freely share.

I'm thankful for the right to live,
For daily chance to serve and give;
I'm thankful most to God above
For His protecting, perfect love.

—Grenville Kleiser.

sermons, but His enemies themselves say He stirred up the people. No one tries to condemn us for stirring up the people, even the most liberal of us pride ourselves on being clever and able diplomats.

When he stirred up the people He did so for a purpose. He was moved by a tremendous passion to save souls not so much individually but as a society, the Kingdom of God. The proof for this is that He struck at the source of evil, the leaders of the system, and it was those leaders who put Him to death.

They put Him to death because this became such a master passion with Him that they could not cope with the problem in any other way. When a man has a master passion in life he will drive straight for that goal. In childhood it already prompted His action, for at the age of 12 He said, "I must be about My Father's business," and it was not until on the cross that He was able to say, "It is finished."

If we make the cross central in Christianity as we should then we should also make clear why the cross was necessary. It was this master passion to redeem the world that led Christ and all His disciples to the cross. If Christ and His disciples had only attempted to save the victims of that system of greed they would never have been put on the cross. Some of the profits would have been used to build hospitals to take care of them.

It was because Christ struck at the system, the social evils of His day, that the cross became a reality. He spoke frequently about it but they did not grasp its meaning until it became a grim reality.

The conclusion now is that we have those same social forces to meet today but we are doing little about it. Was it not several years ago Dr. Fosdick said, "The great sin of today is indifference"? But we must admit that the world in the first century was not indifferent to the Church. When the Church again stands off from the world and is able to rebuke it because it is not a part of it, then it will not be ignored. The Church must see one thing and see that clearly. It dare not bless any system regardless what men may call it. It dare not bless Fascism any more than Socialism nor Communism any more than Capitalism. The Church does not aim to destroy our system, but it does feel that it needs reshaping, remoulding, refashioning; indeed, it needs to be transformed by the renewing of its mind so that it may be fashioned in the light of the mind and spirit of Jesus Christ. The demons in our system must be cast out. The Church of Jesus Christ must feed and nourish a public spirit that will demand transformation. Just as the Church does not select particular candidates for public office, so it does not select a particular system. The Church's aim is to build the Kingdom of God. No system aims to do this; therefore, the Church must aim to Christianize the systems and build them within the structure of the Kingdom of God, but in no wise bless them nor conform to them. The early Church gained its power by aiming to build the Kingdom of God, but never by conforming or blessing the Roman system. Christ developed a new type of heroism, but in our conformity to the world we miss it entirely. Let us, therefore, go back to Him as Dr. George W. Richards said many times in the class room, "Every forward movement in the Church came as a result of men going back to study afresh the Christ of the first century."

But let us not deceive ourselves. That cannot be an easy task. There were many martyrs to the cause of Christ before the Reformation became a reality. Why should we expect less? To re-introduce the Social Gospel we need the courage of the martyrs, the heroism that led Christ to the Cross. If the Church blesses our present system it will be financially rewarded; if it proclaims the complete gospel it will blaze a new trail and be the leader in the new age. Shall the God of Christ be our guide or the god of gold? Let us take our choice and get into the procession.

St. Stephen's Church, York, Pa.

NEWS IN BRIEF

THE GENERAL SYNOD IS TO MEET JUNE 10, 1936

The General Synod of the Evangelical and Reformed Church will convene on Wednesday, June 10, 1936, at Ft. Wayne, Indiana. This date has been set by the

Executive Committee of the General Synod by authority given to it by the General Synod last June. The Committee on Constitution gave its approval to this date, since it fits in well with what that Committee will probably propose for the ar-

rangement of meetings of judicatories in the united Church. Future General Synods may meet a little earlier, possibly in May.

The Districts of the former Evangelical Church, and the Synods and a few Classes

of the former Reformed Church, will be meeting during May and June of this year. These bodies are requested to take note of the date set for the meeting of the General Synod next year and arrange their own meetings accordingly.

The Committee on Constitution is not prepared to make any statement to the Districts and Synods this Spring. It is, however, making very rapid progress with its work and all members of the Committee (see Minutes of General Synod, page 178) are ready and willing to address Districts, Synods, and Classes, as well as other groups, regarding the general features of the Constitution that have been tentatively agreed upon. The reactions of the Church will be helpful to the Committee when it meets again at the end of June.

From present indications it will be possible to submit to the Church next winter a draft of the Constitution and By-Laws and to have judicatories and other groups give consideration to it before the meeting of the General Synod in June of 1936.

William E. Lampe, Secy.

CHANGE OF ADDRESS

Rev. H. L. Fogleman, from 500 Fifth Ave. to Hotel Seville, 29th and Madison Ave., New York, N. Y.

Rev. H. Rahn, from Chesterfield, Mo., to R. R. 1, Leslie, Mo.

Rev. Edwin T. Rhodes, from Lewes, Del., to 1422 W. Market St., York, Pa.

Rev. L. Salzgeber, from Arosa, Grisau, Switzerland, to Hilfswerk Sonnenblick, Walzenhausen, Switzerland.

Rev. G. A. Schmidt, from 1261 Pennsylvania St. to 960 Sherman St., Apt. 5, Denver, Colo.

Rev. Franklin E. Wieder, from 353 Highland Ave. to 353 Clearbrook Ave., Lansdowne, Pa.

SPRING MEETINGS OF CLASSES 1935

APRIL 29:

East Susquehanna, Grace, Rev. Morgan A. Peters, 136 E. Third St., Mt. Carmel, Pa.

Lakeside Hungarian, Hungarian Reformed, Rev. Arpad Bernath, 860 Coburn St., Akron, Ohio.

Indianapolis, St. Luke's, Rev. Claudius J. Snyder, Mulberry, Ind.

Zion's Hungarian, Magyar, Rev. Michael Toth, 8016 Vanderbilt Ave., Detroit, Mich.

APRIL 30:

Minnesota, Trinity, Rev. Esra R. Vornholt, M. C. Road, LaCrosse, Wis.

Lincoln, 7.30 P. M., St. Paul's, Imogene, Ia., Rev. Ernest Gander, Dawson, Nebr.

Rev. Morgan A. Peters, of Mt. Carmel, Pa., has received the honorary degree of Doctor of Divinity from Ursinus College.

The 3-hour Good Friday service was fittingly observed in First Church, Alliance, O., Rev. Ewald Sommerlatte, pastor, the various Protestant congregations joining.

In Trinity Telford Charge, Rev. G. W. Spotts, pastor, Lenten services well attended in both congregations. Received by confirmation, 12; by letter, 3.

There were 67 accessions to Zion's congregation, Greenville, Pa., Rev. Dr. Paul J. Dundore, pastor; 56 by confirmation, 7 by letter and 4 by renewal.

Almost 1,100 communed at the new Goshenhoppen Church, East Greenville, Pa. Dr. Calvin M. DeLong, pastor, was assisted at the Easter service by Dr. Charles E. Schaeffer, Philadelphia.

Dr. J. G. Rupp, Treasurer, has announced the receipt of \$56,194.20 up to Apr. 11 as the Foreign Mission Day offering, with many large offerings and personal gifts not yet reported.

In St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor, 17 received by confirmation. Attendance at the two Palm

Sunday services, 746. Current offering, \$232, benevolence, \$40.

Milton Avenue Church, Louisville, Ky., Rev. John W. Myers, pastor, received 43 New members over Easter season; 26 by confirmation, 8 by letter, and 9 by reprofession.

In St. Paul's Church, Shrewsbury, and St. John's Church, Sadler, Pa., Rev. C. M. Mitzell, pastor, catechetical classes will meet from May to September. Confirmation in October.

On Easter Sunday in St. Andrew's Church, Philadelphia, Pa., Dr. A. G. Peters, pastor, 11 received by confirmation, 6 by reprofession; 228 communed. Offering, \$582.

Attention of all delegates to the Eastern Synod is called to the important announcement in this issue by Marshall R. Anspach, Esq., Chairman of the Entertainment Committee. Please attend to this promptly.

Dr. Ida Scudder, president of Missionary Medical College for Women, Vellore, India, will speak in Philadelphia, Thursday, Apr. 25 at 8 P. M., at the Lutheran Church of the Holy Communion, Chestnut St. above 21st. You are welcome.

On Mar. 31, Rev. Walter F. Kicker was installed as pastor of the Evangelical and Reformed Church of Omaha, Neb., by Rev. F. L. Rodenbeck and Dr. John C. Horning. A good attendance and fine interest made the beginning of this pastorate auspicious.

On Palm Sunday in Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmuller, pastor, there were 459 present; 9 children confirmed and 3 babies baptized. Attendance contest has reached the halfway point, with Intermediate leading.

The Editorial Council of the Religious Press, of which the Editor of the "Messenger" is President, meets in annual sessions Apr. 23-24 at the Wardman Park Hotel, Washington, D. C. The program is exceptionally attractive.

The choir was gowned for the first time in Trinity Church, Wind Gap, Pa., Rev. Wm. H. Brong, pastor, on Palm Sunday, and 85 partook of the Lord's Supper; 8 were added by confirmation and 2 by letter. The auditorium was filled to its capacity.

The annual meeting of the Men's Social Union of our Church is to be held at First Church, 50th and Locust Sts., Tuesday, Apr. 30, 6.30 P. M., D. S. T. Please notify the Secretary, Ralph E. Brunhouse, 4529 Fernhill Rd., Germantown, that you will attend.

On Good Friday evening, 91 persons were added to the membership of St. Paul's Church, Lancaster, Pa., Rev. Dr. T. A. Alspach, pastor; 69 by confirmation, 19 by letter, and 3 by renewal. On Easter Sunday, 1,241 communed. S. S. attendance in the morning was 1,012.

Zion S. S., York, Pa., Harry W. Deitz, Supt., recently sent an offering of \$42.69 for the work of Levan N. Zenian in Bible Lands. Mr. Zenian visited the school in January and all were deeply impressed with his work and his consecrated personality.

There was a 6 o'clock Easter Sunrise Service in St. Luke's Church, Braddock, Pa., Rev. John A. Borger, pastor. Holy Communion morning and evening. At 8.15 P. M., Easter song and stories entitled "The Easter Guest", given by the choir, with Mrs. James Winning as the reader.

Mr. Wm. L. Brower, Senior Elder of the Collegiate Consistory of the Dutch Reformed Church, New York City, has the honorable record of serving 62 years in that office, and we doubt if any active business man in that great city has given more of his time to the work of the Church of Christ.

The recent racial discrimination charged against Madison, Wis., in an article on

Richard B. Harrison, noted colored actor, has been shown to be untrue by local authorities, according to our friend, Dr. T. P. Bollinger, of that enterprising city. The reference must obviously have been to some other community.

The Editor of the "Messenger" spoke at the largely attended 3-hour service in Tabernacle Lutheran Church, Phila., Dr. W. J. Miller, Jr., pastor, on Good Friday afternoon, and in the evening preached the sermon at the union service of Walnut St. Presbyterian, Chestnut St. Baptist and Princeton Presbyterian Churches in the Walnut St. Church.

In Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, preparatory service was held on Wednesday of Holy Week, Holy Communion on Thursday and a musical service on the "Seven Words from the Cross," on Good Friday evening. Easter was ushered in with a sacred concert from the tower by Mr. Edward Guest and his trumpeters.

St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor, reports 14 adult baptisms on Palm Sunday and 13 confirmations, 5 by reprofession and 11 by letter; a total of 43. Of the 27 confirmed, 14 were boys. The effort to wipe out the building fund debt during April is proceeding finely. The remaining debt had been brought down to \$360 on Palm Sunday. The Church School attendance on Apr. 7 was 777.

Holy Thursday Candlelight Communion service was held in First Church, Indianapolis, Ind., Rev. C. J. G. Russom, pastor, at 7.30 P. M. This was the Church's great Easter Communion service. On Easter, at 6.30 A. M. was held a sunrise service and Easter breakfast; Church School programs were given at 9.30, and at 10.30 there were baptisms, accessions, a cantata by the choir and sermon entitled, "The Living Hope."

First Church, Washington, D. C., is thankfully welcoming the pastor, Rev. Dr. James D. Buhrer, after an illness of 5 weeks. The S. S. presented their Easter program, Apr. 21 at 9.45 A. M.; at 11 A. M. were Church services and Communion and at 8 P. M., social reunion of confirmation class. Convention of W. M. S. Baltimore-Washington Classis will meet in First Church, Apr. 30.

Dr. Paul Reid Pontius of Zion Church, Leighton, Pa., received 34 by confirmation and 10 by letter and renewal. All services largely attended. Pastor assisted by Dr. Paul S. Leinbach, of "The Messenger". Holy Communion on Good Friday, and thrice on Easter Day, 6 A. M., 11 A. M. and 7.15 P. M. At 3 P. M. in Derr Hall, the Young People gave a fine rendition of the effective sacred drama, "For He Had Great Possessions". The music of the day was of a high order.

Seven young folks were confirmed on Palm Sunday, in the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehring, pastor. Passion week services were conducted. Holy Communion was administered on Easter Sunday, and infants were baptized at a special service in the afternoon. Among other opportunities for the presentation of religion in the month of March, there were 27 speaking appointments.

In First Church, Palmerton, Pa., Rev. Clarence E. Whetstone, pastor, there were 27 accessions by confirmation and 12 by renewal of faith. Earlier in the year, 6 others were received, 1 by confirmation, 1 by letter and 4 by renewal of faith, making a total of 45. During the present pastorate of 2 years and 5 months, there has been a total of 131 accessions. The Church recently signed a contract for a pipe organ which will be installed during the latter part of May and will be paid for in cash.

Palm Sunday in Salina Church, Salina, Pa., Rev. Clarence B. Hower, pastor, was used for reopening the worship services. A splendid feature of the worship program

was the singing of "Palm Branches" by the newly vested junior choir. A large number of people attended. First Communion service on Easter was held and 6:30 and 11:00 A. M. Reconstruction of Church and new Church School are completed and rededication and golden anniversary services will be held May 19.

Palm Sunday Communion at St. Mark's Church, Lincoln, Neb., Student Slurtleff, supply pastor, was conducted by Dr. John C. Horning, with an unusually large number communing. A class of 13 young people were confirmed — 1 baptized and 2 members received from other Churches; 5 children were consecrated in baptism. Dr. Horning conducted Easter Communion at First Church, St. Joseph, Mo., in the absence of Rev. J. B. Bloom, who is recovering in Tucson, Ariz.

There were 972 at both Palm Sunday services in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor. Holy Communion was observed at the two Easter morning services and an Easter pageant presented by the young people at 7:30 P. M. Two services are being planned for Mother's Day, with a pageant to be presented in the evening. The 45th anniversary of the dedication of the first Church building will be observed May 26, with Dr. J. M. Runkle as guest speaker at both services.

On Palm Sunday 5 adults and 29 young people were united with Zion Church, Leighton, Pa., Rev. Paul R. Pontius, pastor, by confirmation. In the afternoon, under the leadership of Mr. Russell Hontz, the choir-master, the combined junior and adult choirs numbering 56 voices, rendered Maunders' Lenten cantata "From Olivet to Calvary." In addition to the organ presided over by the Church organist, Mr. Robert Seidle, an orchestra of 10 pieces provided the accompaniment. Mrs. Connor Bryan and Mr. Harry Gilbert were soloists.

Dr. Henry H. Apple announces that commencing September, 1935, scholarships will be available for students for the ministry in Franklin and Marshall College, Lancaster, Pa. Personal application must be made to the President of the College. For some years the college has been granting Student Aid to students for the ministry. The new plan of financial assistance is available under provision of the Will of the late Gen. Harry C. Trexler, Allentown, Pa., who at the time of his death was a member of the Board of Trustees of the college. The fall term of the college opens on Sept. 19, 1935.

In Karmel Church, Philadelphia, Pa., Rev. W. G. Weiss, pastor, 20 received the rite of confirmation on Palm Sunday. In evening, a reunion of all confirmation classes was held and over 300 answered to their names at roll call. On Easter, 6 were received by letter and confession of faith, several baptisms were administered and over 400 came to the Lord's Table at Easter and Good Friday. Church tastefully decorated, but the best decoration was the audience, which filled the Church to its utmost capacity. The S. S. held their Easter festival Easter Sunday evening and each member of the School received an Easter token.

In Christ Church, McAdoo, Pa., Dr. C. E. Correll, pastor, confirmation services were conducted in the mission on Palm Sunday at 10 A. M. by Rev. Dr. Chas. E. Schaeffer. A well prepared class of catechumens were received into full Communion. The Church was beautifully decorated with palms, plants and cut flowers. Both junior and senior choirs rendered special selections, and Mrs. H. F. Houser sang "The Palms." There were special services every evening during Holy Week except Wednesday and Saturday. The pastor, who has been ill since Jan. 19, is recovering but is still unable to leave the house.

To the Board of Ministerial Relief: "I will drop you a line thanking you for the check I received. No one knows, nor can

I tell you how very thankful I am to receive that check, for it is my only source of income, and for the reason I am unable to earn anything. I have been on crutches now for over three years, due to a broken hip, so you can readily see how much I appreciate your help. Words on paper do not half describe my appreciation. However, I know you feel that I do appreciate it very much. With best wishes and regards to all, and again thanking you all, I remain, Mrs. Laura B. Devert."

Palm Sunday, in the Dallastown Charge, Pa., Rev. Lee J. Gable, pastor, was marked by 10 accessions; 7 by confirmation, 1 by renewal and 2 by letter. Rev. Dr. Allan S. Meek of York preached the sermons in a spiritual rally held in St. Paul's Church beginning Feb. 25 and closing Mar. 3. The music was in charge of Mr. H. A. Bailey, also of York. Interest was good throughout the period, with average attendance of 301 and the largest attendance of 426. The improved spirit of the congregation bears testimony to the worth of these services. A similar rally is planned for St. John's (Blymire) Church, to be held late in May.

In Mt. Hermon Church, Philadelphia, Rev. D. F. Singley, pastor, "Simon, the Leper," that beautiful religious drama by Dorothy Clarke Wilson, was presented Apr. 14 by a group of young people, under direction of the pastor. The cast was as follows: Simon, the Leper, Francis Weiss; Judith, his sister, Marion Stewart; Amon, his brother, James Seiler; Susanna, his betrothed, Katherine Taylor; Lazarus, his friend, Elwood MacDonald; Mary, sister of Lazarus, Elsie Wiggins; Martha, sister of Lazarus, Bernice Harris and Jalon, a leper, William Wimer. All the members of the cast were former campers at Camp Mensch Mill. It will be repeated Apr. 28 at 8 P. M.

On Palm Sunday in Goss Memorial Church, Akron, O., Rev. William E. Troup, pastor, 66 new members were received on Palm Sunday, which, with the 33 received Christmas, make a total of 99 during the last 4 months. On Palm Sunday, the S. S. numbered 663, morning worship 580, evening worship 280. A bird's-eye view of the entire Bible is being taken during mid-week meetings — a book a week. Miss Minerva Weil, Goss Memorial's missionary, visited Akron off and on for two weeks that preceded Easter, spending much time becoming acquainted with the Church that adopted her. Present Church membership is 969. Prospects for a fine ingathering on Pentecost are bright.

Jacob Martin Hoke, life-long member of Zion Church, York, Pa., Dr. J. Kern McKee, pastor, bequeathed to Boards and institutions of our Church the following: Zion Church, York, \$1,000; Faith Church, York, \$1,000; Homewood, Hagerstown, \$500; Board of Missions, \$1,000; Trustees Central Seminary, \$1,000; W. M. S. G. S., \$1,000; Ursinus College, \$500; Hoffman Orphanage, \$2,000. He also left \$500 to his pastor, Dr. McKee. In 1928 Mr. Hoke built the parsonage and presented it to the congregation under the name, "The Hoke Memorial Parsonage". In his will he now leaves \$8,000 to the Western National Bank of York in trust, the income to be applied to maintain the upkeep of the Church and parsonage, and \$4,000 to the same bank in trust, the income to be paid annually to Zion Church toward the pastor's salary. What an inspiring record!

Lenten program of Trinity Church, Mercersburg, Pa., Rev. Harrison Lerch, Jr., pastor, is finished. Appropriate Sunday morning sermons were preached by the pastor, who exchanged pulpits with some of the ministers of Mercersburg Classis and preached twice during the series of Union Lenten services in the community. On Palm Sunday a fine class of boys and girls was received into the fellowship of the Church. The chancel was beautifully decorated with white flowers in keeping with the sacredness of the occasion. 9 re-

ceived by confirmation. Each member of the class received a confirmation booklet from the pastor and was presented with a spray of arbutus by Mr. Appleton Berger, elder emeritus. The Church consistory voted to give each family of the congregation a copy of the booklet, "A New Venture of Faith." Holy Week services were held on Tuesday, Wednesday and Thursday evenings. The pastor took part in the Good Friday Union service held this year in the Presbyterian Church. A large number attended Holy Communion service on Easter. Children's service in the afternoon was full of bright joy and hope of the Easter message.

Speakers at Lenten mid-week services in Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, included Revs. Nevin Smith, Milton May, Harvey Goodling, Ralph Johnson and Ralph Althouse. One of the most effective sermons of the present pastorate was preached Palm Sunday morning on the theme, "The Meek and Lowly King". Speaking first of the meekness of Jesus which caused little children to be drawn to Him, the pastor illustrated His present power in this same respect by baptizing 6 infants. Then the appeal of Jesus to childhood and youth was briefly referred to and concretely illustrated by the confirmation of the catechetical class, with special stress laid on the validity and effectiveness of baptismal vows made by consecrated Christian parents. The ability of Jesus to retain the affections and loyalty of His followers was illustrated in the fact that these baptized and confirmed parents brought their children to Him, and the universality of His rule was then illustrated by the reception at this time by letter of a member of another denomination. Services were held each evening of Holy Week except Saturday.

In Grace Church, Philadelphia, Pa., Dr. U. C. Gutelius, pastor, Easter was preceded by a series of special mid-week Lenten services on Wednesday evenings, the pastor preaching the sermons. Holy Week services were held with Lic. George W. Waidner and Drs. J. R. Stein and W. F. DeLong as guest preachers. On Palm Sunday, there were 14 accessions to membership. The Lord's Supper was celebrated Easter morning with creditable attendance and liberal offering. In the evening, the Church School gave the pageant, "The Easter Promise", to an appreciative audience. On Sunday evenings between Easter and Whit Sunday, there are to be a series of "specialties", intended to stimulate interest of various auxiliaries in the congregation. April 28 is Grace Brotherhood Night, with Mr. Wilson H. Lear as special speaker. Mr. Lear recently returned from a Mediterranean cruise and will give his impressions of the Holy Land. May 5 is Church School Night, with Rev. Dr. C. A. Hauser as preacher; May 12 will be Aid and Missionary Societies Night, with Rev. Dr. C. E. Schaeffer; May 19, Young Folks' Night, when pictures of the Passion Play at Oberammergau will be shown; May 26, Mothers' Club Night, with Mrs. George R. Lovell, and June 2, Father and Son Night, at which time Rev. Percy R. Stockman will tell the story of life among the seamen of Philadelphia. Preparations will be made to magnify the importance of Whitsunday as a Church holiday.

NOTICE TO EASTERN SYNOD DELGATES

Hotel Reservations for the 189th Annual Meeting

In order that members of the Eastern Synod may have ample time to arrange for their hotel accommodations for the Annual Meeting to be held in St. John's Evangelical and Reformed Church, Williamsport, Pa., May 20-23, 1935, the local committee on entertainment is furnishing certain information, which will also be mailed to all members at the later date. Early reservation is most advisable.

THE LYCOMING HOTEL, Fourth and William Streets. Modern and fireproof. Central part of city. 182 rooms available, each equipped with tub or shower bath. Rates: Single, \$2.50, \$3.00, \$3.50, \$4.00. Double bed \$4.50 (\$2.25 for each occupant). Twin beds, \$5.00, \$5.50, \$6.50, \$7.00. Several rooms with three or four single beds in room. Management urges doubling up wherever possible. Cafeteria and dining room.

THE PARK HOTEL, Fourth and Campbell Streets. Main Station P. R. R. Large rooms, all with hot and cold water and a number with private bath, 200 rooms. Large porches and lawn. Free parking space for guests. Coffee shop. Rates: Single room, \$1.00; with bath \$2.00. Double bed \$1.00 each person, or \$1.25 single. Twin beds \$1.50 each person; with bath \$1.75 each.

Y. M. C. A., Fourth and Elmore Streets. Modern in every respect. Approximately 60 rooms will be available. Men only. Membership privileges especially granted members of Synod. Rates: \$1.00 per person. All single beds.

Y. W. C. A., Fourth and Campbell Sts., opposite Park Hotel. Modern in every respect. Women only. Approximately 5 double rooms, and 18 single rooms will be available. Rates: \$1.00. Fine dining room.

MILNER HOTEL, Fourth and Pine Sts., Rooms only. Approximately 15 rooms, hot and cold water, \$1.00 per person; two in a room, \$1.50 for the two. 5 double bedrooms with bath \$2.00; two @ \$3.50. 6 rooms, twin beds, hot and cold water \$2.50.

In order to make it possible for as many members as possible to attend Synod at a minimum expense, a limited number of members can be entertained in private homes at \$1.00 per day, including breakfast. Two in a room are desirable in such entertainment. Early application is necessary as such accommodation must be engaged at least a week before meeting of Synod.

The Committee ventures the suggestion.

that those who are able to pay the higher rates will do so in the interests of their brethren who are not able to pay much if any more than the \$1 a day rate and thus be deterred from attending Synod on finding all the \$1.00 rooms engaged.

All are asked to make their own reservations directly with the hotel management for their own entertainment, excepting those who desire entertainment in private homes. Such persons will please correspond with:

Marshall R. Anspach, Esq.,
Chairman, Entertainment Comm.,
120 West 4th Street,
Williamsport, Pa.

CEDAR CREST COLLEGE

President W. F. Curtis of Cedar Crest College, delivered several addresses on the Oberammergau Passion Play during Lent, including the following Holy Week appointments: Heidelberg Church, Philadelphia, Rev. W. Sherman Kerschner, D.D., pastor, on Palm Sunday evening; Nazareth on Tuesday; Calvary Church, Bethlehem, Rev. William VanReed Seltzer, pastor, on Wednesday; Esterly Lutheran and Reformed, Rev. Ralph Folk, pastor, on Thursday; The Milltown, N. J., E. Church, Rev. R. D. Custer, pastor, on Good Friday evening.

Securing the pictures from Mr. Hacker, the artist who designed the stage sets and the harmoniously colored costumes of Maxfield Parish blue and gold and brown, Dr. Curtis is able to give an accurate conception of the beauty of this presentation. He begins his talk by showing how the background of the Bavarian Alps and the simple faith of the inhabitants present an ideal setting for the Passion Play.

He then tells how he met Anton Lang, his brother, who plays the part of Christus, the very effective actor who takes the role of Judas and how their sincere faith makes the play real.

From 8 A. M. when the opening signal gun in Oberammergau is fired from

the cliff hundreds of feet above the theater which seats some 5,000 people, to the final scene at 5 P. M., the entire audience composed of people of various faith from dozens of lands is held spellbound by both the suggestive pantomime from the Old Testament history which precedes each New Testament episode, and by the marvelous dramatic effects of Max Reinhardt, Berlin producer.

ONE HUNDRED AND TENTH ANNIVERSARY OF THE THEOLOGICAL SEMINARY, LANCASTER, PA.

Friday, May 3:

8.00 P. M. A Play written by Student Paul Nagy, Jr., and presented by the Seminary Players in Hensel Hall, Franklin & Marshall College

Sunday, May 5:

11.00 A. M. Baccalaureate Sermon, Prof. Oswin S. Frantz, D.D.

Monday, May 6:

7.00 P. M. Meeting of the Board of Visitors
8.00 P. M. Reception of the Senior Class at the home of President and Mrs. Richards

Tuesday, May 7:

8.00 P. M. Anniversary Sermon, Dean Willard L. Sperry, D.D., Harvard Divinity School

Wednesday, May 8:

9.15 A. M. Meeting of the Historical Society. Address by Prof. Carl E. Schneider, Eden Theological Seminary
10.00 A. M. Meeting of the Board of Trustees
10.45 A. M. Meeting of the Alumni Association
11.30 A. M. Anniversary
1.00 P. M. Luncheon
(Daylight Saving Time)

HOME AND YOUNG FOLKS

The Family Altar

By the Rev. J. L. Barnhart, D.D.

HELPS FOR WEEK OF APR. 29-MAY 5

Memory Verse: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

Memory Hymn: "My Faith Looks Up to Thee." No. 274.

Theme: Sin, Repentance and Faith.

Monday: The Beginning of Sin
Gen. 3:1-8

The story of the temptation of Adam and Eve is the story of a moral struggle in the soul between good and evil which is the experience of every individual. The deceitful tempter makes evil appear good and good evil. Sin began and continues in disobedience to God. In our day life is very complex. Many problems confront us, many ways are open before us, many things are to be done and many not to be done. We will find life simplified, and the right course easier to see and follow, if we will bear in mind that "all laws resolve themselves into the one law of

obedience to God." Jesus said: "I always do the things that are pleasing to My Father," and in the most trying hour of His life prayed: "Not My will, but Thine be done." May we have wisdom and grace to follow His example.

Prayer: Help us, O Lord, to realize that the way of obedience to Thee is the way of life. Help us to guard against the beginnings of sins in our lives, that evil habits may never get the mastery over us. For Jesus' sake. Amen.

Tuesday: The Folly of Sin
Luke 15:11-24

A Hebrew word in the Old Testament and a Greek word in the New Testament translated "to sin", both literally mean "to miss the mark". People who sin go far afield from the true goal of life, and act most unwisely. The prodigal son in going into the far country didn't "use his head", to say nothing about the condition of his heart. When he came to his senses, when he regained his sanity, he returned to the father. He by his own costly and bitter experience learned the folly of sin. Someone has said something to the effect that the smart man, if he cannot prevent it, watches the other fellow get bit by the rattlesnake, while he takes the experience. Are our young people smart enough to profit by the experi-

ence and sound advice of others older and wiser than themselves? That is the way the human race can make progress.

Prayer: Our Heavenly Father, in the light of Thy word and of human experience enable us to see the stupidity of yielding to evil desires and inclinations. Open our eyes that we may see things as they really are, for Thy name's sake. Amen.

Wednesday: The Universality of Sin
Romans 3:9-20

What a terribly black picture we here have in this passage of Scripture of human nature. Paul leaves no room for any "holier than thou" arguments. All are sinful and in desperate need of salvation. People who deceive themselves and say they have no sin are self-satisfied, self-righteous, and unconcerned about salvation through Christ. Only those who realize their illness feel the need of a physician. Not only are we accountable for our sins as individuals, but also, in some measure, for the social ills of our times. But let us not be bowed down in despair. We need not let sin have dominion over us. Christ came to save us from our sins, and said: "Him that cometh to Me I will in nowise cast out." Through faith in Him salvation is assured.

Prayer: We thank Thee, O our Father,

that by grace we can be saved through faith. Enable us to have a living faith in Thee from whence cometh our salvation through Christ Jesus. Amen.

Thursday: The Depravity of Sin
Isaiah 1:10-17

It is the nature of sin to debase, to drag down. The worst punishment of sin is the demoralized condition in which it leaves the sinner. The moral fibre is shattered and the will-power weakened. Sin is the most costly thing in the world. Some persons have undertaken to calculate the billions of dollars crime costs our country each year. That is hard to do, but still more difficult is it to estimate the enormous cost of sin in terms of human welfare and happiness, character and life. An Isaiah, a Paul, a Dante may help us to have some realization of that, but we need not go back so far. The public press daily gives evidence of it, and with our own eyes we often see it. Not in formal worship, but in sincere consecration to the Lord and in ceasing to do evil is the sinner to find salvation.

Prayer: Merciful Father, help us to realize that the way of the transgressor is hard, and grant us grace to be victorious over sin through Christ our Lord. Amen.

Friday: Repentance of Sin
Acts 2:37-42

When, under the power of the Holy Spirit, on the day of Pentecost, Peter addressed the people they were "pricked in their heart". There is always hope for such persons. They are dissatisfied with their condition, and want to do something about it. In order to have their sin forgiven Peter told them to repent and be baptized. Repentance means a change of mind and heart, a change of the whole life, so as to conform it to God. It is the turning from sin to God in penitence and faith. Repentance is the only hope of the sinner. It is "the golden key that opens the palace of eternity". To what untold blessings here and hereafter that "key" opens the way! Do we use it as often as we should?

Prayer: Bow down Thine ear, O Lord, and hear us, for we are poor and needy. With lowly and contrite hearts we confess our sins and beseech Thee to speak pardon and peace to our souls, for Thy name's sake. Amen.

Saturday: Forgiveness of Sin
Mark 2:1-12

When it was said of Jesus, "He shall save His people from their sins", and when at His birth He was acclaimed "Saviour", His power to forgive sins was implied. If those who heard Him say to the paralytic, "Thy sins be forgiven thee", had better understood Him they would not have been surprised. Jesus was merciful and ready to forgive sins, and so represented the Father. Since we all have sinned, the readiness of the Lord to forgive should be one of our greatest causes for gratitude. Sins unforgiven are like cankers festering in our bosoms causing suffering and sorrow. Better at once to get rid of them by repentance and by showing towards others a forgiving spirit, that we may have "the joy of salvation", and be released from the bondage of evil for better service for the Master.

Prayer: We rejoice, O Lord, that Thou art plenteous in mercy toward all who sincerely call upon Thee. Forgive us our sins, and help us henceforth to walk before Thee in newness of life and service through Christ Jesus. Amen.

Sunday: Confession of Sin
Psalm 51:1-10

Confession goes with repentance and is a necessary part of it. It is a condition of forgiveness. "If we confess our sins

He is faithful and just to forgive us our sins." "Father, I have sinned", were the first words of the prodigal on his return to the father. It was the absence of confession in the boastful prayer of the Pharisee that made his prayer of none effect, while the confession of sin by the publican, in attitude and word, carried his appeal to the throne of grace. The best expression of the confession of sin in the Old Testament, or perhaps anywhere, is the 51st Psalm. With the Psalmist religion is an inner heart experience, and so his sense of sin is keen and deep. He realizes that his sin is more than transgression against men, that it is primarily against God, and from the depths of his soul cries for pardon.

Prayer: Against Thee, most Holy One, have I sinned. Create in me a clean heart, and renew a right spirit within me, for my Redeemer's sake. Amen.

A newly created papa recently received a telegram which read:

"Hazel gave birth to a baby girl. Both doing fine."

Attached to the telegram was a sticker which read: "When you want a boy call Western Union."

A CHALLENGE TO YOUTH

Collegeville, Pa., April 12, 1935.

To the Young People of the Evangelical and Reformed Church:

There are many conferences which one leaves feeling inspired emotionally and spiritually. But all too frequently this inspiration gradually dies. The world we live in is not affected in the least by our brief retreat, and after a comparatively short time the conference means merely a highlight which broke the regularity of our everyday existence.

But not so the Regional Youth Conference of Philadelphia and the 25 others held elsewhere in the United States. The stirring challenge flung in the faces of the thousands of Christian youths who attended those conferences burn themselves deeper into our consciousness as we face the realities of the world in which we live.

Because of these deepening convictions, we would share with Christian youths who have not attended such a conference the sense of responsibility which such challenges instill into us.

The need for a New World is obvious. Thinking individuals everywhere are dissatisfied with today's world and are trying to change it. Such attempts are manifested in the NRA, Russian Communism, Peace Conferences and numerous other plans. These attempted changes are all the results of one thing only—the pursuit of ideals by individuals who believe in them. The ideals are many and varied, but the significant thing is this: in all cases the roads to these ideals are through the practical issues of life.

Many far-sighted Christians are prone to criticize such attempts because the methods used to face those issues are faulty: we are coming to realize that the way to world peace is not military preparedness; many of us believe that the present economic system is worn beyond repair of any NRA doctor, and that a newer, fairer system must be substituted.

But have we any right to criticize methods and ideals to which others devote their lives? We certainly do not, unless we are willing to do the same for our own ideals. And mere flaunting of ideals is far from enough. Christian people have been doing that since their ideals were crystallized nineteen hundred years ago, and today we find ourselves woefully far from reaching them. WE MUST PUT THEM TO A PRACTICAL USE.

Never before have the youths of a new generation been forced to grapple with

world issues as our generation must. And to grapple effectively, we must know two things: first, the kind of opposition we are going to present, and secondly, what we wish to gain in presenting such opposition. In other words, we must clearly define both our end and means. And above all, the means must be consistent with the end.

Who is more fitted to take such a stand than we Christian youths? The end or ideal is embodied for us in a social doctrine which has stood the test of almost two thousand years. And a careful study of these ideals cannot but reveal to us the means which must be used in attaining them. And that which is striking modern leaders with increasing potency is that these means, if tried, will fairly face the issues of this corrupt "old" world as the means to no other ideals will do.

Is not our challenge clear? A new world must be built. The ways now being tried are not succeeding. It is our ideal—the Christian ideal—which offers the means of solving the problems we face. We are the youth of today but we must live in the world of tomorrow. It will be our world. If we are to have economic justice, racial equality, world peace, it will be because WE make them possible. The challenge strikes each one of us. You and I are obligated to form definite convictions as to the means of attaining our ideals and, above all, we must have the courage of our convictions.

May we, as individuals, accept the challenge and ally ourselves with Christian Youth Building A New World.

—Dorothy A. Witmer.

Ursinus College.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE NEARNESS OF CHRIST

Text. Luke 24:15, "And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them."

One of the beautiful promises which Jesus gave during His earthly ministry is recorded in Matthew 18:20: "Where two or three are gathered together in my name, there am I in the midst of them." This promise has inspired to poets and painters who have sought to represent this presence in poem and in picture. I have one of these pictures vividly in mind where the artist presents a family engaged in worship and Jesus is standing in their midst. This promise has often been fulfilled in real life, where those who thought and spoke about Jesus had a sense of His presence among them.

One of the most beautiful stories telling of the nearness of Jesus to those who think of Him is recorded in the last chapter of St. Luke's gospel. Two men from Emmaus, Cleopas and a companion, had gone to the great Passover in Jerusalem, seven miles away. They had walked to the Holy City with hearts full of hopeful expectation. They were disciples of Jesus, and hoped that at the great feast He would manifest Himself as the King of the Jews.

Instead of this they saw that He was arrested, crucified, and that He died in agony on the cross. Their hopes were dashed to the ground and their hearts were full of disappointment. They may have been among those who helped to carry His body to the grave. This was the saddest Passover they had ever experienced.

They lingered in Jerusalem until the first day of the week, and sick at heart with grief and disappointment, they were gathered with other disciples who were likewise "plunged in speechless gloom of bereavement and spiritual despair." When

these two heard news of an empty tomb and a vision of angels, it did not seem to arouse any hope in their hearts, and did not keep them in Jerusalem. They thought of it as one more unkindness to the dead.

On their way back to Emmaus, sad of heart and countenance, they spoke about the things which had taken place during the past few days. As they went along, engaged in earnest conversation, they scarcely noticed a stranger who overtook them and took an interest in what they were talking about. St. Luke explains that "their eyes were holden that they should not know him."

When the stranger asked them some questions about the things that made them so sad, they were surprised that he did not seem to know the things which had come to pass in those days. When he asked "What things?" they explained that they referred to the things concerning Jesus the Nazarene, whom the chief priests and rulers had delivered up to be condemned to death, and crucified Him.

Then the stranger said, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" And beginning from Moses, and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

They were now approaching Emmaus, and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is now toward evening, and the day is now far spent." And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" And they started at once and walked all the way back to Jerusalem, and found the eleven gathered together, and them that were with them, who were saying that the Lord was risen indeed, and had appeared to Peter. And Cleopas and his companion told what had happened on their way home, and how they knew Jesus in the breaking of the bread.

While they were thus speaking Jesus Himself stood in the midst of them, and said, "Peace be unto you." Here He again fulfilled His promise to be in their midst whenever they met in His name. And the same is true today. During the Easter season most of the Churches celebrated the Holy Sacrament of the Lord's Supper, and I am sure that many souls felt the nearness of Christ as they engaged in these services "in remembrance of Him."

What a comfort it is to you and me to know that the Master, on the very day of His triumphant resurrection, went after those two sorrowing ones on their way to Emmaus, walking seven miles and spending two hours in the work of comforting their hearts as they were full of sorrow in concern for Him. He was so near to them, as He often is to us, and they did not seem to be aware of His nearness until He revealed Himself. He spoke only words of comfort; nothing else. He did not say a word of their sin; gave no word of reproof; only words of good cheer fell from His lips. And how wonderfully He comforted them!

Jesus has different ways of making Himself known. To a woman near the open sepulchre, He simply said, "Mary." To the disciples in the upper room He said, "Peace, be unto you." To the two sojourners to Emmaus He saw fit to reveal to them the prophecies of the Scriptures and to reveal Himself in the breaking and blessing of the bread. To you and me He may use other means of making known His nearness and His identity. To the poet He was closer than breathing, nearer than hands and feet.

Verses to Memorize

By GRENVILLE KLEISER

RADIATE!

Fill up your day with sunshine,
Put tears and shadows to flight;
Radiate love, joy and sweetness,
Make today fruitful and bright.

We should never lose sight of the fact that whenever we meet in the Sunday School to learn about Jesus, or in the prayer-meeting to engage in prayer and praise in His name, or in the Church where all meet to worship God in spirit and in truth, no matter how large or how small the gathering may be, if it is only held in His name, there Christ is present and we can be aware of His nearness if we meet in the right spirit.

When it was decided to close the prayer-meeting in a certain village, a good woman declared that she would be there if no one else was. She was true to her word, and when the next morning some one said to her rather jestingly, "Did you have a prayer meeting last night?" "Ah! that we did," she replied. "How many were present?" "Four," she said. "Why," said he, "I heard that you were there all alone." "No," she said; "I was the only one visible, but the Father was there, and the Son was there, and the Holy Spirit was there, and we were all agreed in prayer." Before long there was a revival prayer-meeting and a prospering Church.

"He is not far away:

Why do we sometimes seem to be alone,
And miss the hands outstretched to meet
our own?

He is the same today,

"As when of old He dwelt
In human form with His disciples—when
He knew the needs of all His fellow-men,
And all their sorrows felt.

"Only our faith is dim,
So that our eyes are holden, and we go
All day, and until dusk, before we know,
That we have walked with Him."

—(E. H. Divall.)

Home Education

"The Child's First School is the Family"
—Froebel

WHY ANN TEASED SALLY

Janette Stevenson Murray

Ann finished pasting the last picture in her geography notebook, then, leaning over, slyly pinched Sally who was practicing. There was a shriek and a scuffle.

FOOD FACTS

Did You Know That:

- A biochemist has announced that spinach tends to curb irritability.
- Six billion tin cans are annually required to preserve food for the American public.
- Primitive people collected milk in skin or leather bags and swung these to and fro to make butter.
- Originally the shape of pretzels had a religious significance, being symbolic of the arms folded in prayer.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

"Ann, you're always annoying Sally," scolded Mother.

Soon there was more trouble; Sally's music had disappeared. Mother, exasperated, shook Ann and sent her upstairs.

"You never punish Sally; she's your pet," said Ann, making a face at Sally as she passed.

"It's just a constant fuss," Mother complained after the girls were in bed. "I've ignored it, thinking they would outgrow it, but I believe they're getting worse. They are so nearly the same age they ought to enjoy each other."

"Well, who's to blame?" inquired Father. "Why, Ann of course; she's always teasing Sally."

"She must have some reason. If we could get at the cause of the teasing, we might stop it."

"Cause of the teasing! I have thought of that. I wonder if there really is a definite cause," Mother, meditating on this, slowly rolled up the darned stockings. "Last winter, the teacher suggested that we give Ann more attention so she wouldn't think we were partial to Sally. I said, 'Ann isn't jealous,' but I could see the teacher was not convinced."

Mother went on darning, turning the matter over in her mind. A little while later she looked up. "Alfred," she said, "I'm afraid I'm to blame. The teacher is right; Ann is jealous. Do you remember how Ann loved to carry her pink baby blanket about and would never go to sleep without it? Well, one day, I wrapped Sally in this blanket. I remember I didn't ask Ann to lend it to Sally, I just took it. Ann cried very hard and scorned the larger blue blanket I gave her. After that I never could leave her alone with Sally, although up to that time she had delighted in her baby sister. Once, I found Ann sitting on Sally, another time, pounding her with her little fists. Sometimes she took the pink blanket away from the crib. She was only a baby, herself, but I punished her to keep her from doing it again."

"Then you were busy with Sally and naturally turned Ann over to me," said Father. "She liked me but wanted you."

"Yes, I remember how she often came asking, 'Do you love me, Mama?' I would say, 'Of course,' but in a careless way. Really, she was so aggravating, pulling Sally's hair and snatching her toys, that I felt she had a disagreeable disposition."

"That wasn't a good way to improve her disposition though, was it? I think I've heard you say that Sally was sweeter, right before the girls. You thought they didn't understand."

"But I'm afraid they did," the mother admitted. "Do you think Sally is selfish?"

"She can't help being selfish; we've been so partial to her. Suppose we try being partial to Ann for a while. It will do them both good."

"Ann mussed my curls!" shouted Sally next morning, rushing downstairs.

Mother was angry and started for the stairway, but Father's eyes warned her.

"Sally, you aggravate Ann by making so much of your curls," she said. Then she added, "Try to stop running to us with everything."

The surprised Sally went meekly upstairs. "See the sunshine on Ann's hair!" exclaimed Father at breakfast. "How it brings out the gold!"

"Yes, your hair is lovely, Ann," said Mother, "and you've combed it nicely. Straight hair has so much style. How about a ribbon? What color suits Ann's hair? Sally, you say. Her dress is neutral so her hair decides the choice."

Sally forgot herself in considering the headband, while Ann beamed with happiness over the unusual attention.

"That was fine," said Mother after the girls had gone off happily to school.

"Yes, it worked like magic," Father agreed, "but there will have to be a lot more of this. We can watch the teasing. When it stops, we shall know that Ann is

no longer jealous of Sally and that we are treating the two girls fairly."

"The kindergarten should be regarded as an essential part of the elementary school system. Giving children the right start in education is so vital that we cannot begin too early."—James H. Risley, Supt., School District Number One, Pueblo, Colo.
If your public school has no kindergarten, write for information on the subject to the National Kindergarten Association, 8 West Fortieth St., New York City.

Children's Corner

By Alliene De Chant Seltzer
Out in the great Southwest, where the sky is so near it seems you can reach right up and touch it, there once lived a little boy. One day his daddy discovered him with a stepladder and a bucket, and what do you suppose that six-year-old told his father he was going to do with those two "heavy-s"? "Why, daddy," he said, "I'm going to get a bucketful of stars!" On Palm Sunday, when you and all the others in your class, stood at the altar and took your Confirmation vows, the Church was so still and the minister's voice so earnest, that somehow a tear trickled down your cheek, and you felt that God had never seemed so near before. That for you, was a bucket of stars. Then, on Easter "Blossom" Day, when you partook of your first Communion, the Church again was still, and you could feel that mother and father had tears in their eyes too, as you pledged yourself to love God always and to serve Him. That too, was, for you and the whole congregation, a bucket of stars. As you go through life, therefore, I would have you keep on filling your bucket with stars, for they can be gathered only when you are very still, and when you are helping God to do something that is sacred and worth-while. May your bucket of stars brim over in service for Him and for others!

THE GARBAGE MAN
By Jean Mitchell Boyd
"He had never rung the back doorbell before.
"He stood rather apologetically on the top step. He had left his brimming pail at the foot of the steps, but he held a disgusting looking paddle in his hand. He looked as the Ancient Mariner must have looked after the messy albatross had hung for some time around his neck.
"Lady," said the garbage man, "You gotta red bird in a white tree."
"A what?"

"You gotta red bird in a white tree."
"He turned and spat splashily at the lilac bush. He was, of course drunk and seeing things. I contemplated a dash back into the house and a quick locking of the door, but it seemed rather lacking in dignity. Moreover, I didn't wish to be removed from his visiting list. He might go in a minute.
"A red bird in a white tree," I repeated. "That's nice."
"You come 'n sec him," invited the garbage man.
"I haven't time."
"It's right there." He waved his paddle vaguely, turned and spat again.
"Do you have to keep doing that?"
"What, ma'am?"
"Do you have to keep spitting?"
"Yes, ma'am," he answered simply. "I chew."
"A low form of life—the variety of mortal who shakes one's belief in immortality. Is there anything in such a creature worth saving? I doubted it.
"He backed down the steps. 'He's there.'
"I went reluctantly down the steps and looked at our cherry tree. The day before there had been white blossoms here and there on it—like popcorn just starting to pop—but in the night it had become the bridal bouquet of Lady Spring. And in one of the upper branches perched a scarlet tanager.
"Purty, ain't it?" said the garbage man.
"It's lovely! I'm glad you told me about it."
"Purty things are nice. The sky is nice."
"You like pretty things?"
"Yes, ma'am. I like trees and the sky. I think—"
"He stopped and looked upward. I looked at him. He liked trees and the sky! He wanted to say something about their loveliness, but he didn't know how. 'A mute inglorious Milton' . . . 'A tongueless nightingale, heart stifled.' There were generations of peasants back of him, but somewhere, perhaps, there had been a gypsy grandmother with red berries in her hair, dreams in her eyes and songs in her heart.
"I think," I said, wanting to do something for him, "that we don't look at the sky enough and it's the most thrilling thing in the world. Just now it's like a deep

THE PASTOR THINKS
That so long as putrid novels rank among the best sellers, we should go easy in decrying immortality in other nations. —Now and Then

blue lake and the little clouds high over the cherry tree are white water lilies, floating. It's always changing, always beautiful. When it's grey, it seems like a nice old lady in a grey dress with a big watering can, ready to sprinkle the trees. And on a dark night you know the stars are having a little rest all tucked up in a black velvet blanket. Perhaps the world would be a happier place if everyone took time to look at the sky, the way you and I are looking at it."
"So 'twould," he agreed. "That was nice what you said about the sky. The bird's going. Well, I gotta go." He swung his awful pail on his shoulder, then hesitated. "I'll like to think about the red bird in the white tree and what you said about the sky."
"I shall think about the red bird in the white tree, too, and I thank you for showing it to me." And I wanted to thank him for a glimpse of an upward groping soul, but I couldn't. "Good-bye — Mr. Keats."
"Name's Sweeney, ma'am. Good day."
"(Lord, Lord, when all his humble tasks are done, bring him to that pure river of life, clear as crystal, where there are trees which have twelve manner of fruit. And let one of the trees be a blossoming cherry tree with a red bird in its branches. And let the sky be blue with white clouds, floating. And may he linger there happily for ever and ever.)"—A Story from The Christian Century.

Puzzle Box

ANSWERS TO—BEHEAD AND CURTAIL THESE. No. 3

1. Etapes—tape—tap
2. Stamps—tamp—tam
3. Athens—then—hen
4. Tower—owe—we
5. Sparta—part—par
6. Spills—pill—ill
7. Stones—tone—one

DOUBLE-TIED WORD CUBE. No. 58

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Across—

1. A town in Belgium.
2. To demonstrate.
3. A familiar bird.
4. Wrong-doings.
5. You have five of them.

Down—

Same as across. —A. M. S.

THE ANNUAL MEETING OF THE BOARD OF FOREIGN MISSIONS
The annual meeting of the Board of Foreign Missions was held in the Schaff Building on March 21, 1935, with a large attendance of the members of the Board, missionaries and interested visitors. The devotional services were in the nature of a special service in memory of Rev. Christopher Noss, D.D., and Rev. Jairus P. Moore, D.D. The service was conducted by the president of the Board, and a portion of it consisted of the reading of special memorial Minutes concerning the lives of these departed missionaries by the secretary of the Board.
It was a great pleasure to have present at this meeting the following representatives of the Board of Foreign Missions of the Evangelical Synod of North America: Rev. F. A. Goetsch, Rev. A. C. Rasche, Rev. G. Siegenthaler, and Rev. J. Otto Reller. At each of the annual and semi-annual meetings of these two Boards four repre-

sentatives from the other Board are appointed to sit in as advisory members. In this way the two Boards are becoming thoroughly acquainted with each other's work.
In pursuance to a previous action of the Board, the Secretary submitted an inventory of our missionary personnel. It contained the following interesting information: There are at present 70 missionaries, 41 in Japan, 27 in China, and 2 in Mesopotamia, or 59% in Japan, 38% in China, and 3% in Mesopotamia. The analysis of the age of our missionaries shows that 4% are over 70 years, 11% between 60 and 70, 23% between 50 and 60, 48% between 30 and 50, and 14% under 30; thus it will be seen that 71% of our missionaries are in the prime of their missionary usefulness between the age of 30 and 60 years. In Japan 28% of our missionaries are engaged in evangelistic work, 68% in educational work, and 4% in administrative work. In China 28% of our missionaries

are engaged in evangelistic work, 50% in educational work, 17% in medical work, and 5% retired. In the United Mission in Mesopotamia our work is 100% evangelistic. Taking our missionary force as a whole, 30% are engaged in evangelistic, 59% in educational work, 7% in medical work, 2% in administrative work, and 2% retired.
Perhaps the most important and significant business before the Board was the matter of planning for the future of the work. The Board realizes that the whole missionary enterprise is at the forks of the road. The Board and its missionaries are called upon to face new world conditions at home and abroad, both inside and outside the Church. In addition to these problems which are common to all missionaries and missionary administrators these days there is the new and interesting problem presented to our Board and our Church by the new set-up and organization of Missions in the new Evangelical and Reformed

Church. To study this whole situation with a view to the proper planning for the future, the Board established a Committee on Policy, composed of seven members, appointed for the purpose of surveying our whole missionary work with a view to possible changes in policy and method.

In this planning to meet the problems of this day in Missions it became evident to the Board that the Japan and China Missions in particular should not be expected nor allowed to frame new policies and plans without counsel from and with the Board, representing the home base. The Board cannot plan the work at home without reference to the work on the field, nor can the Missions on the field plan their work without a knowledge of the new situation at home. The China Mission, at its annual meeting, presented a petition to the Board, requesting the secretary to attend the annual meeting of the Mission in July of this year, with a view to assisting them in the re-evaluation of the work and the setting-up of a new policy and plan for the future to meet the new conditions which are upon them. The Japan Mission has also had a special conference for this same purpose. There has been no visit from the secretary of the Board to our mission fields for 26 years. The secretary was therefore instructed to visit the Missions in Japan and China, attending the annual meeting of the China Mission in July, and that of the Japan Mission in September, 1935. This visit will be made without expense to the Board.

Another important item before the Board was the consideration of the whole annuity situation on account of the lowered income from investments in general. It was decided that the maximum annuity rates of the Board of Foreign Missions be the uniform annuity agreement rates calculated by the Sub-committee on Annuity Agreements of the Committee on Financial and Fiduciary Matters of the Federal Council of Churches of Christ in America, and approved November 20, 1934. These rates will be published in a new leaflet in the near future. It was also decided that hereafter no annuities will be issued on more than two lives, and that annuity agreements will be issued only for cash or its equivalent.

The treasurer's report revealed the fact that instead of a deficit of \$11,755.74, as of the first two months of 1933, and a deficit of \$1,537.79 in the same period in 1934, there is this year an excess of income over expenditures for the first two months of the year of \$4,456.10. The indebtedness was reported at the meeting of the Board as \$202,485.17. This has since been reduced to \$191,000.

The reports of the secretary and treasurer concerning Foreign Mission Day were most encouraging. They revealed that not for a number of years had there been such a universal and enthusiastic observance of Foreign Mission Day as this year, that the offerings were far more generous than they had been for years, and that even better than the increased offerings was the confidence of the entire Church in the administration of the Board. It is too early to give a definite statement of receipts for Foreign Mission Day. This will be made to the Church on the first of May.

One of the difficult problems confronting the Board for several months has been the selection of music teachers for Miyagi College, Japan. The Music Department of Miyagi College is second to none in the Empire of Japan, and has been raised to such a high standard that it is most difficult to find teachers qualified for the position who are willing to go to Japan for a missionary's salary. The piano teacher has been selected, but it seems impossible to find a voice teacher qualified for the position. If anyone in the Church knows of such a teacher, the Board will be glad to hear of her.

The reports from the Missions and the missionaries in Japan, China and Mesopo-

tamia were most encouraging. The difficulties of the financial situation are pressing sore upon these devout servants of God. It is almost impossible for some of them, especially those with families and children in school, to live on the allowance which we dignify by the name of salary. It is to be hoped that in the near future the offerings of the Church will enable the Board to restore the salaries to their normal position. Even thus handicapped, the missionaries are carrying on practically all of the work. We have lost very little work, although much is carried on under serious handicaps and with less than usual efficiency. Thus far the only piece of work from which the Board has had to withdraw its support is the American School for Boys in Baghdad. There are very few Boards of Foreign Missions in the United States with such a record today.

At the conclusion of the meeting of the Board the visiting representatives from the Board of Foreign Missions of the Evangelical Synod of North America expressed their pleasure at being permitted to attend this session. Each of them voiced the sincere hope that the missionary work of both constitutencies of the united Church should grow and prosper, and eventually be merged into something finer than either of the former Churches had ever experienced.

—A. V. Casselman.

HOW LANCASTER COUNTY PUT ON A CONVENTION PROGRAM

(Continued from Page 2)

phere in her own home. (Each of these reports was followed by discussion.)

Young Peoples' Division Conference

Report No. 1. "Giving Guidance to boys and girls in their mutual Relationship," by Dr. Harner out of his experience with young people, especially at Camp Mensch Mill. Report No. 2. "Helping Young People to make proper adjustments in their Home life," a simple story by a rural father who raised his family according to the Christian standards as he saw them. During the discussion a medical doctor and a mother reported additional experiences which were vital.

Adult Division Conference

Report No. 1. "Experience with Parent Groups," by Rev. Sayres, who shared the story of his Parent Groups in the Lansdale Church. Report No. 2. "A Parent Class in the Sunday School," by the wife of a rural pastor in the county.

Ministers' Conference

Report. "Family Life Program," by Rev. J. E. Wagner, pastor of St. Peter's Church, Lancaster, who reported in detail the congregational-wide program referred to above. During about two and one-half hours these conferences listened to these reports and the members participated in the discussions which followed each of these 8 reports. This was probably the most significant and effective part of the entire Convention program. The afternoon Session was opened with a stirring address by Dr. Ober, "Parents and World Peace"; and the address at the evening Session on "Some Responsibilities of the Christian Home," was given by Dr. R. W. Albright of the Theological Seminary in connection with Albright College, at Reading.

Results

There are 37 Reformed Church Schools in Lancaster County. Of these 12, or 32%, were represented at the County Convention by a total of at least 57 delegates (the number appearing on the books of the registrar). This is about as many schools as are usually represented at the Classical Conferences on Christian Education. In one of the schools with the larger delegations some very definite results followed. At the next local Workers' Conference these delegates gave their reports, which

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LL.D., D.Litt.

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BOARD OF CHRISTIAN EDUCATION
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inspired the launching of a congregational-wide program which included: four sermons on the Home, and four Parents' Conferences—in a congregation which had previously done anything in the field of the Home emphasis and Parent Training. In another case, the delegates gave their reports at a meeting of the District Sunday School Association, which Association decided to use some of the same materials in building their next District Convention program.

The only criticism which came to our attention was that some of the delegates felt that there was too much emphasis upon one subject, and that therefore the workers in some departments felt that they did not get very much specific help from the Convention for the solution of their departmental problems. Certainly, this same approach and method need not be repeated each year, but in many ways it did revitalize the 1934 Convention of the Lancaster County Sunday School Association.

Lancaster, Pa.

VIRGINIA CLASSIS

The 97th annual session of the Classis of Virginia was held Monday and Tuesday, March 4 and 5, in St. Paul's Church, Rev. J. B. Frantz, pastor, Woodstock, Va. This was also the 110th anniversary of the organization of this Church body.

On Monday evening at 5.30, preceding the official opening of Classis, the guests and delegates were delightfully entertained at a banquet in the dining hall of Massanutten Academy by Col. Howard J. Benchoff, Ped.D., Headmaster, and Mrs. Benchoff, which was held with the student body of the institution.

At 7.30 the opening session of Classis was held in St. Paul's Church. The devotional service was in charge of Rev. A. M. Gluck, D.D., Martinsburg. The sermon was preached by the retiring President, Rev. J. E. Guy, Shepherdstown. It was ably delivered on the subject, "Fishers of Men." Following the sermon the Holy Communion was administered by Rev. J. B. Frantz, pastor loci, and assisted by Rev. John F. Frantz, father of the pastor loci, from Lancaster, Pa., and Revs. A. M. Gluck and Jos. E. Guy. The music was most inspiring, furnished by the vested choir with Major Guy Benchoff at the organ. Mr. N. H. Corman delivered an address of welcome.

The officers elected for 1935 were: Rev. A. Samuel Peeler, Pres., Lovettsville; Elder Harry L. Myers, Vice-Pres., Martinsburg; Rev. H. R. Lequear, Reading Clerk, Bridgewater; Rev. H. A. Welker, Cor. Sec'y, Mt. Crawford. Special committees were made up by appointment and election as follows: Press, Rev. O. B. Michael, S.T.D., Rev. A. W. Barley, and Elder W. L. Hollis; Laymen's League, Rev. O. B. Michael, S.T.D., Rev. Wm. Groff, and Elder P. S. Rhodes; Missionary and Stewardship, Rev. C. E. Robb, Rev. H. R. Lequear, and Elder J. H. Besserman; Christian Education, Rev. J. B. Frantz, Rev. A. W. Barley, and Dr. C. H. Huffman; Evangelism, Rev. A. S. Peeler, Rev. J. P. Harner, and Elder W. M. Menefee; Historical, Rev. J. Silor Garrison, D.D., Rev. A. M. Gluck, D.D., and Elder J. S. Hindgarden. The chairmen of the Committees on Evangelism, Missionary and Stewardship and Christian Education were elected to serve 3 years. three—Me

On Tuesday morning an inspiring Meditation was delivered by the Rev. Jonathan Edwards, pastor of the Woodstock Presbyterian Church, and the session was concluded with a Lenten message eloquently delivered by the Rev. J. P. Derrick, pastor of the Woodstock Lutheran Church.

Classis voted to erect a tablet marking the site of the first Reformed Church in Virginia (and probably in the United States), located at Germanna Forge, Orange County. A congregation was established here in April, 1714.

Gains were reported in all departments of the Church. The financial report was encouraging, and other statistics showed a gain of members made during the year, and the Boards and congregations everywhere were reported better supported, which gave an optimistic tone and spirit to the entire session.

After considerable discussion the report of the Social Welfare Committee, Rev. J. B. Frantz, chairman, was tabled, there being a tie vote, with the majority of members refusing to take a stand one way or the other. The discussion and vote revealed the fact that in the minds of most members of Classis the time has not yet come for the Church to "have a significant word to say" or to "find something to do in regard to present conditions". In this men will agree and disagree. The Church cannot and must not continue to straddle the issue, however! It would be far better for men to take a stand one way or the other, and then abide by their convictions.

The fall meeting of Classis will be held on Oct. 1 and 2, in the St. John's Church, Rev. O. B. Michael, S.T.D., pastor, Hamburg, Edinburg, Va., at which time the annual Classical Banquet of the Laymen's League will be held, Dr. C. H. Huffman, President.

Dr. O. B. Michael,
Chairman Press Committee

MERCERSBURG CLASSIS

The historic Mercersburg Classis met in its 95th session Feb. 10 and 11, in Grace Church, Greencastle, Rev. G. E. Plott, pastor. The sermon at the initial session was preached by the retiring president, Rev. C. Eugene Blum, who spoke on "An Old Commission Still Before the Church". Following the Classical Communion, conducted by Dr. I. W. Hendricks, Rev. W. J. Lowe and Rev. Harrison Lerch, Jr., the officers for the ensuing year were elected: President, Rev. Harvey J. Light; Vice-President, Elder J. W. Warehime; Corresponding Secretary and Reading Clerk, Rev. W. R. Gobrecht; Rev. W. J. Lowe and Elder M. M. Gilland were continued in their respective offices of Stated Clerk and Treasurer.

The old custom of reading the parochial reports was continued and all the reports of the clergy were heard. A deep loyalty to the work of the Kingdom and increased activities, together with decided increase

in attendance at the regular and Communion services of the Churches, was noted. The contributions for benevolences and congregational purposes were better than in former years.

Classis authorized the continuance of the Leadership Training School recently instituted with an excellent enrollment. The enrollment this year was four times that of last year.

The Rev. Harrison Lerch, Jr., was granted Classical permission to enter secular work, purposing to be a partner in business with his father. The pastoral relations with Trinity Church, Mercersburg, will be dissolved April 22.

A special committee was appointed for the purpose of arranging a suitable recognition in honor of the memory of Dr. F. F. Bahner, venerable pastor emeritus of Trinity Church, Waynesboro, and at the time of his death the dean of Mercersburg Classis, a member of Classis for 58 years. The committee consists of President H. J. Light, Stated Clerk W. J. Lowe, and Rev. S. E. Lobach.

Dr. Jacob G. Rupp, Treasurer and Field Worker of the Foreign Mission Board, was present and addressed the Classis. Invitations were received for the Fall and Spring sessions, after which Classis adjourned in the usual manner to meet in the Lemasters Church, Oct. 7 next and in Salem Church, Waynesboro, Feb. 6 and 7, 1936.

—S. E. L.

NEWS OF THE WEEK

Mrs. Henry W. Elson

An increase of nearly \$100,000,000 in money circulation in the United States at the end of March, as compared with a year ago, reflecting the greater demand for business and industrial purposes, was shown by Treasury figures April 9.

The House passed the McSwain War Profits Bill after a bolt kills the 18-45 year conscription feature.

Public demand in the United States for organized sports, drama, music, crafts and other active recreations has been greatly stimulated by shortened work time and unemployment, according to the annual report of the National Recreation Association made public April 9.

Turkey and the Little Entente (Rumania, Czechoslovakia and Yugoslavia) have given their support to the new Franco-Russian "alliance". They will ultimately become signatories, so that what may be called a little league within the League of Nations will be ultimately formed.

The War Department has fixed Aug. 19 as a tentative date for the opening of summer manoeuvres at Pine Camp, Watertown, N. Y., calling for the participation of 60,000 National Guardsmen and regular troops in "the grandest of United States peace-time military games."

By a unanimous vote the New York Senate April 10 adopted a resolution proposing an amendment to the Constitution for ten-to-two jury verdicts in all cases except first degree murder.

With the apparent purpose to work out the rest of his legislative program in closer relation with Congress, President Roosevelt has pressed into service a "contact" man in the person of Charles West, former Representative from Ohio.

The Government, April 10, raised the price which it will pay for newly mined silver to 71 cents an ounce from the 64.64-cent rate that has prevailed since Dec. 21, 1933. The fact that the world price of silver, gradually rising since the United States started its purchases late in 1933, was believed to have caused the decision.

President Roosevelt revealed, April 10, that the administration would spend all that was possible of the \$4,880,000,000 work relief fund by July 1, 1936, probably reaching the peak of operations by November, two months earlier than had been expected.

Military and technical instruction becomes compulsory in air training for millions of young Russians, both men and women, under an order issued April 10.

The Third Reich celebrated its first State wedding April 10, when Hermann Wilhelm Goering, Premier of Prussia, was married to Frau Emmy Sonnermann, State actress.

Mrs. Charles Rohlf, 88, widely known under her pen name of Anna Katharine Green, died at her home in Buffalo, April 11. Her most famous novel, "The Leavenworth Case", was published in Oct., 1878, and the book is still in demand. Her last novel, "The Step on the Stair", was published in 1922.

Increasingly severe dust storms hung like a black scourge over about half of the United States, April 11, destroying millions of dollars worth of wheat crops, forcing untold numbers to flee from their homes as from a plague, and completely paralyzing all activity in some districts.

Mayors of leading cities of the United States conferred April 11 with President Roosevelt, asking him to spend a large part of the \$4,800,000,000 work relief fund on projects which would provide immediate employment in urban centres and to restrict so far as possible, the type of projects which would take a long time to get under way.

Both houses of Congress adopted the conference report, April 11, repealing the "pink slip" publicity clause in the income tax laws, and the measure now goes to the President.

Plans for a grade-crossing elimination program were outlined by President Roosevelt, April 12, with an indication that about \$200,000,000 in Federal funds for

this purpose would be spent before July 1, 1936.

Germany notified Britain, France and Italy that she would sign an Eastern non-aggression pact but would not enter on mutual aid agreements. She will not object to such arrangements by others. France agreed to only a mild censure of Germany by the League of Nations, but will propose a declaration that future breaches of treaties will be met by sanctions. The Stresa parley agreed that the French protest to the League shall demand no punishment. The three-power conference ended its labors in accord April 14.

Anti-war feeling in colleges and schools throughout the country took thousands of students from their classes April 12 to participate in mass demonstrations which were generally free from disorder and violence.

Fourteen high school students were killed in the wreck of a bus on a Baltimore & Ohio Railroad grade crossing at Rockville, Md., April 11. Fourteen escaped. They were returning from a chemistry exhibition at the University of Maryland.

Harold Butler, Director of the International Labor Office, at Geneva, announced April 12 the appointment of John G. Winant, former Republican Governor of New Hampshire, to the post of Assistant Director left vacant by Germany's withdrawal.

A Danubian parley has been called for Rome next month to consider the Austrian situation. A Franco-Italian alliance is expected to complement an agreement reached then.

At the invitation of the women of Turkey some 300 delegates and visitors from 35 countries assembled in Istanbul for the 12th Congress of the International Woman Suffrage Alliance the middle of April. The American representatives will include Miss Josephine Schain, head of the Girl Scouts of America, and Miss

Esther G. Ogden, secretary of the Foreign Policy Association. Mrs. Carrie Chapman Catt, founder and honorary president of the Alliance, will not be present.

Announcing the call for Oct. 15 of the \$1,250,000,000 remaining Fourth Liberty 4.25 per cent bonds outstanding, Secretary Morgenthau, in a nation-wide radio broadcast, April 14, expressed the belief that "there is no longer any reason why capital should not flow normally into the arteries of business."

Wiley Post's third attempt to crack the transcontinental airplane speed record by way of the stratosphere ended at Lafayette, Ind., April 14, when plane trouble compelled him to land on the Purdue University airport landing.

Spain celebrated the 4th anniversary of her second republic's proclamation with a spectacular military parade at Madrid, April 14, and a gala bullfight attended by the President, the Premier and all members of the Cabinet.

James A. Moffett has resigned as Federal Housing Administrator and his resignation has been accepted by the President.

Widespread air alliances were developing at Geneva as the League of Nations' Council met April 15 in special session dealing with matters threatening European peace.

The Continental Congress of the Daughters of the American Revolution opened its session at Washington, April 15. A letter from President Roosevelt was read to the more than 3,500 Daughters present by Mrs. Magna, president-general.

A treaty to protect scientific and artistic institutions and historic monuments was signed by representatives of all the 21 countries in the Pan American Union, April 15, at exercises in President Roosevelt's offices which constituted the most important observance of Pan-American Day.

cious father. And we look with mingled feelings of indignation and pity upon this foolish, wanton youth. Home restraints gall him. Home blessings pall upon him. He is tired of the humdrum monotony of it all. He longs for a spicy life, for the variety and pleasure of distant scenes. Unfettered freedom is his heart's desire; "self expression", youth calls it. Give me mine own, he demands boldly. The cry voices ingratitude, selfishness, blindness, and rebellion. Then he starts in his riotous excursion into a far country.

The spiritual significance of this pathetic picture is obvious. Sin is self-willed alienation and separation from a gracious heavenly Father. It is the soul's departure from its true home.

That, of course, is not the full truth about sin, though it is its deepest significance. The Master Himself added two other stories to this one, in order to complete His picture of sin. The parables of the Lost Coin and the Lost Sheep portray sinners who, in some measure at least, are the helpless prey of circumstances, and the pitiable victims of ignorance and neglect. Well may we ponder the meaning of these two parables when we sit in judgment on men who are "sinners" in our present social order.

The Prodigal Son is of a different stripe. He treads the path of dalliance deliberately. He is the wilful sinner who prefers riotous and reckless living to parental love and care. The pleasures of sin are more alluring to him than the blessings of God. Regardless of the fact that all he has is freely given to him by his gracious and bountiful father, he boldly claims his own. He spends his youth and strength, his time and talents, his money and manhood just as he pleases, hearkening neither to the law of God nor to the dictates of heart and conscience.

The father in the parable interposes no objection, apparently, to the wanton and wicked demand of his son. Sorrow filled his heart, and tears filmed his eyes. But there was no expostulation, no angry refusal. He complied with the bold request of his rebellious child.

Thus Jesus portrays the perilous majesty of man, and the potential tragedy of human life. Though atoms of dust, we are free moral agents. God has made us in His own image. Nature is under His law. There can be no departure there from God's will. But we are the creatures of His love. There can be no coercion in love. There can be no compulsion in man's choice of God. A compulsory religion is no religion at all. If a man is determined to bar God from his life, he can do it. He can rebel against his father, and break away from home. There is no omnipotence that can stop him.

Then, in the next panel, we see the Prodigal in the far country. He had left home rich with goods that he had neither earned nor merited. His eyes were glistening and his heart was glowing with fond hopes and expectations. But "when he had spent all, there arose a mighty famine in that country; and he began to be in want." His want increased until he was reduced to the most abject degradation. "He would fain have been filled with the husks that the swine did eat; and no man gave unto him."

Is it possible to picture the folly and futility of sin, its bitter fruit, more truthfully? The pleasures of sin, so-called, are described in these few trenchant words, "He wasted his substance with riotous living." But the inevitable harvest of sin is portrayed more graphically. The Prodigal found a famine, instead of a bountiful feast. Viewed from the shelter of his home, sin looked radiant and beguiling. But it betrayed him. The shamed and starving lad saw it in all its hideous nakedness, stripped of all its glamour. That is the disillusionment that awaits every sinner, sooner or later.

Finally, we have the recovery of the Prodigal, and his return. "When he came

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Second Sunday after Easter. May 5, 1935

SIN, REPENTANCE AND FAITH

Luke 15:11-24

Golden Text: If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. I John 1:9.

Lesson Outline: 1. The Son. 2. The Father. 3. The Brother.

The three key-words of our topic are of profound significance. They have been in man's vocabulary for long ages, for they express and denote certain aspects of universal experience. They have also been the subjects of theological and philosophical debate. Elaborate doctrines have been formulated concerning them, and violent controversies have been waged about their true meaning.

What, then, is the meaning of these great words—sin, repentance, faith? Our lesson sends us to Jesus for the answer to this question. But His answer is a picture, not formal teaching. Instead of a doctrine or a theory, the Master gives us the portrait of a sinner, drawn from life. In the story of the Prodigal Son we see sin, repentance, and faith in action. We see them as spiritual forces operating in the soul of a man, and not as abstract theories in the dull pages of a book.

This immortal story is generally recognized as the pearl of parables. Merely

as a piece of literature, as a short story, it is a master-piece. No story-writer has ever surpassed it. And the content matches the form. The story of this reckless and hapless youth is the gospel wrought out in living characters. It is an epitome of life, of sin, and salvation.

What a striking contrast there is between this graphic and gripping story, and our man-made theologies. The Master's picture carries us closer to the heart of reality than all the theories of sin and salvation devised by man.

I. The Son. The pictures of the Prodigal Son is sketched in three panels. The first depicts his ignoble departure from home. The second portrays his life in the far country. The third describes his return. They are drawn with marvelous fidelity to life. Each of the three presents realistically an aspect of sin, and a phase of a sinner's life.

There is, first, the picture of the son's departure from home. "A certain man had two sons; and the younger of them said to his father, Father, give unto me the portion of thy substance that falleth unto me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living."

The plot is simple, and the treatment restrained. There are no sensational touches, no emotional scenes. But it is a perfect sketch of a domestic tragedy.

We see the happy home, with its gra-

to himself, he said, I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father."

It may be difficult to understand the process of conversion and regeneration as taught by men, but who can doubt or deny the spiritual experience of the Prodigal in the far country? Universal experience verifies and authenticates it.

Men may, indeed, seek their happiness amid the treasures and pleasures of the world and flesh, but they are bound to fail in their quest. There is a hunger and thirst in the soul of man that can never be satisfied with the husks of this world. And there is a father-hand tugging at his heart that will never let him rest content in a far country. The very penalties of sin are mercies in disguise. They are bitter medicine God administers to sick souls for their recovery.

II. The Father. "And he arose and came to his father." Doubtless the Prodigal found the way home difficult. Shame was in his heart, and the dread of meeting his outraged father. It was weary plodding all the way. But he stuck manfully to his resolution. He suffered neither pride, shame, nor fear to thwart his purpose.

Then came a marvelous experience. "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." And when the penitent son began to stammer his confession, his father would not let him finish with "make me as one of thy hired servants." He interrupted his broken utterance, and bade the servants bring robe, ring, and shoes, and prepare a feast: "for this my son was dead, and is alive again; he was lost, and is found."

So God greets and meets penitent sinners. On the authority of Christ, we dare to believe and proclaim that Good News. That is His Glad Tidings, His gospel of salvation by the love of God. When the Prodigal arises and comes home, the divine heart is satisfied. That is the sole meaning of His law, and the purpose of His love—to bring His wayward and wandering children home. And when they turn to God, and return to His heart, there is no wrath to appease, no reckoning to be squared. There is a love and a welcome that far surpass the measure of man's mind.

III. The Brother. Who is this Elder Brother, whose protest marred the feast of love? He represents the Pharisees, those "respectable sinners" who scorned Jesus for His friendly association with publicans. Doubtless they felt that Jesus' theory of atonement was altogether too easy for sinners. It made light of punishment. It set at naught the kind of righteousness and religion which the Pharisees so boastfully proclaimed, and upon which they based their claim of heavenly reward.

That type is still very much with us. There are Churches so respectable that they look askance at sinners that come to their doors marred by riotous living. There are churchmen who refuse to believe that God's attitude toward sinners is properly portrayed in Jesus' matchless parable. They would substitute an angry judge for a gracious father, inexorable law for uncalculating love, condign punishment for the kiss and the feast. They share the anger and indignation of the Elder Brother.

Now there was an element of truth and justice in the attitude of this Elder Brother. He had been a dutiful son, who had never shamed or hurt his father. It was natural for him to regard his prodigal brother with stern disapproval and suspicion. At the very least, he felt, this riotous waster should be put on probation, and under stern discipline.

That still remains the attitude of society toward the fallen. It does not invite them to feasts and friendship. It barely lends them a helping hand in the difficult task of moral recovery. And it is meet and right for the fallen, that they should fight and win their way back, earnestly and humbly, to the positions and privileges which they have wantonly forfeited.

Yet, the spirit of the Elder Brother was essentially an evil spirit. It was not the spirit of Christ. The same thing is true of the attitude of our social order toward its delinquent members. The Elder Brother manifested neither the Father's spirit, nor that of a true brother. He understood neither the love of God, nor the need of man. For what fallen men need supremely is a brother's love, reflecting the infinite love of God toward sinners. A love that will warm them with its welcome, and strengthen them with its trust. That alone will enable prodigals to recover their places in the family of God's children.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

May 5—How Can I Serve Christ in My Vocation?—Matt. 5:13-16.

We are accustomed to speak of men's vocations in life as sacred and secular. The work of the ministry and other callings that have to do with spiritual matters are regarded as sacred, whereas those occupations in life that deal more with temporal affairs are spoken of as secular. The inference is that in the sacred vocations of life we are supposed to be serving Christ, whereas in those that are called secular we can work for other purposes and ends. This dualism in life is a great mistake. In reality there ought to be no sacred and no secular callings. All life ought to be lived for Christ and for the honor and glory of God. Sometimes we hear folks say to the preacher, "You must not preach for money," but no one would ever think of saying to a merchant or a business man, "You must not be in business to make money." Now, by what authority has a business man the right to be in business to make money when that right is denied to a preacher? Of course, the preacher must not preach for money, but neither must the business man carry on his business for money. The ultimate purpose of life is to serve Christ no matter what one's calling or vocation in life may be. The Westminster Catechism has as its first question: "What is the chief end of man?" and the answer is: "To glorify God and enjoy Him forever."

The center of life is Christ and not self. No one ought to live for himself, but solely for Christ. We may see how far we have drifted away from this ideal when we look out upon the world and observe how men and women have substituted self for Christ. This perversion of life lies at the root of all our social, economic and moral problems. Men too seldom regard their vocations in life as the opportunity for serving Christ. Consequently, greed and avarice, strife and misunderstanding develop and life becomes a jungle and a scramble for place and power and profit. Material gain rather than mutual service becomes the goal of human effort.

Jesus lived the life of a carpenter. In the little village of Nazareth He made yokes for the farmers, beds and plows and other articles, but whether He swung the carpenter's hammer or preached on the mountains or by the sea, He was always about His Father's business. It never occurred to Him that He was not serving God by doing the daily work in the carpenter's shop. In this He set the world a most worthy example. Every legitimate occupation in life should lend itself for

Christian service. One does not need to give up his work in order to serve Christ; one must use the daily round of duties as the vehicle for such service—comparatively few people can follow the calling of a minister, but all people can serve Christ in whatever calling they may be.

When a man leaves his home in the morning and goes to his office he must regard himself as the ambassador of Christ. He should feel that whether he works with his hands or with his brain he is the servant of Christ. The housewife who goes about her daily duties should feel that she works with and for Christ. This takes away life's drudgery, life's monotony, and fills our tasks with new meaning and a large measure of joy and satisfaction. The whole thing is largely a matter of motives. Life becomes drab and dull if it is lived for self, but it glows with light and love when lived for Christ.

Paul said, "Whether ye eat or drink or whatsoever ye do, do it in the name of Christ." He also said, "In that calling to which ye are called, therein abide." We need not change our vocation, we only need to change the motive, the purpose which lies back of it all. In the last analysis then it is not the vocation that matters, it is the man or woman that follows it. If an angel were to come down from heaven and sweep a room it would be angels' work here below. We can make every occupation a Christian service if we come to it and carry it forward in a Christian spirit. Christ can use every vocation in life to minister to His Kingdom provided we are willing to yield ourselves unto Him.

FRANKLIN AND MARSHALL COLLEGE

The students at Franklin and Marshall had the privilege of hearing Dr. Francis C. M. Wei, president of the Central College of China, Feb. 5, and Dean Thomas Wesley Graham, of the Graduate School of Theology, Oberlin College, O., Feb. 13, each of whom spoke at the chapel exercises. Dr. Wei met also with the Cabinet of the Student Christian Association.

This Association was represented at the Regional Student Christian Conference at Buck Hill Falls, Mar. 1-3, by Rev. Charles D. Spotts, '22, professor of religion; John N. Bethune, '35; Charles H. Faust, Jr., '36, and Edwin H. Getz, '37.

Recent lecturers in Hensel Hall secured by the Lancaster branch of the American Association for the Advancement of Science, to which many members of the faculty belong, have been Dr. W. F. G. Swann, who lectured on the Cosmic Rays and also gave a cello recital, accompanied by Prof. Barrows Dunham, Feb. 13, and Mr. and Mrs. Jean Piccard, noted stratospherists, on "A Flight to the Stratosphere", April 11, illustrated with motion pictures.

The Szechenyi Literary Society, composed of Hungarian students, recently gave three programs before the young people's group at St. Peter's Reformed Church, Lancaster, giving much valuable information on the history, geography, art and culture of the Hungarian people, and the place of Hungarians in America, with music provided by Byron and Oscar Fodor.

Fourteen debates are being held by the Blue and White debaters under the direction of Prof. Darrell Larsen, with Ursinus, New York University, University of Pennsylvania, Temple U., Johns Hopkins, Dickinson, and Gettysburg. The question debated at all but three of these was, "Resolved, That the Nation should agree to prevent the international shipment of arms and munitions". Other questions debated have been, "Resolved, That there should be government control in the United States over the manufacture of arms and munitions", and "Resolved, That there should be a Department of the Consumer in the Cabinet".

The Franklin and Marshall swimmers

closed the season by winning the championship of the Eastern Intercollegiate Swimming Association in the annual meet held in the Carnegie Tech pool, Pittsburgh, scoring 32 points, Pitt being second with 20. In its schedule it defeated Pittsburgh, Cornell, Johns Hopkins, Drexel, Carnegie Tech, Penn, and Swarthmore, and broke a number of pool records. Gordon H. Chalmers, '35, Olympic 155 backstroke swimmer, captained and coached the team.

The wrestling team, with only two experienced members, won three meets against West Virginia, Ursinus, and Gettysburg, and lost three to Chicago, Cornell College, and the Army. Next year it will wrestle the Army in the Biesecker Gymnasium, Mar. 7, one of the few occasions when the West Point team leaves the reservation. Franklin and Marshall has won five contests with the Army, lost two, and tied one.

The basketball quintet won 8 games against Dickinson, Lebanon Valley, Muhlenberg, Drexel (2), Ursinus (2), and Albright, and lost 5, as follows: Muhlenberg, Gettysburg (2), Dickinson, and Lebanon Valley. It came out third in the Eastern Pennsylvania Conference.

The Franklin and Marshall symphony orchestra of 40 members, under the leadership of Prof. Frederic S. Klein, '23, presented a guest concert under the auspices of the Hood College Music Association in Frederick, Md., Jan. 11. This was the first appearance of the orchestra at another school. Mrs. Florence Haenle Klein, accomplished wife of the leader, rendered violin solos.

The centennial committees of the Goethean and Diognothian Literary Societies have been planning the celebration of the 100th anniversary of their organization, to be celebrated June 4, 1935. The usual annual meeting of the societies will be held at 10 A. M. and it is planned to unveil a tablet containing the names of its ten founders in Goethean Hall. Each society will be represented by a prominent alumnus at the Alumni Luncheon at 12.30 P. M. and a joint dinner of the undergraduates and alumni members of the two societies, together with the Phi Beta Kappa society, will be held at 5.30 P. M., probably in the Academy dining hall. Each society is preparing a history and list of members. There are over 600 living members of the Goethean Society, and a somewhat smaller number of the Diognothians.

MINISTERIAL RELIEF

Our Board sent relief checks to our aged ministers and widows for the quarter beginning April 1, 1935, and many letters of appreciation have been received. We are now hoping that we may receive more liberal offerings on the Apportionment over the Easter season, and thus be able to make the July payment without any reduction in the amount paid to each annuitant. We make this appeal to all our ministers and congregations, to urge our people to come to the support of our aged ministers and their widows.

Several years ago, a minister whose congregation was not inclined to do anything for this cause was present at a largely attended social gathering in his Church. Refreshments were being served. Everybody was talking and having a good time. The minister went to the platform and when the talking stopped he said: "Folks, we are all very happy in this social fellowship tonight and I am just wondering if I were very old and very poor, and would come to your door, would you give me something to eat?" They loved their minister and said: "Why, pastor, we would take you in and keep you just as long as you want to stay."

Then he said: "Folks, we have about 80 ministers that are no longer able to preach. They receive no salaries. They gave their lives to the Church on very small salaries and could not save for old age. Then we have more than 160 min-

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isters' widows, who are depending on our Relief Board for their daily bread. Now, we cannot take these people into our home, but if we would give the price of a meal each month to the Board of Relief to provide for these dear people, they would be cared for during the coming year much better than they have been in the past."

That dear minister has been called home. His people cannot care for him, because he will never grow old, but they have shown their love for him by sending more than \$400 to this Board to care for other ministers, who may have been forgotten by the people they served so well in the days that are gone.

Now let us all, in this glad Easter time, do more than we have done for those ministers and widows, who served the Church through long life and now old and feeble and alone are walking on in the twilight of the years. What will our ministers do to help?

Fifteen years ago a minister in Ohio said: "I have saved enough for my family and myself. I am not interested in Relief or this Pension Fund." For some years now he has been receiving \$400 per year from the Board. He might have done something for others.

J. W. Meminger, Secretary

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

Early in spring there is usually much work to be done at the Home in the garden and on the lawn. We are in the midst of that work now.

A portion of the garden has just been plowed and harrowed preparatory to planting peas, onions, and other vegetables. The lawn is being rolled with a heavy roller and there being several acres of lawn, that is quite a task. The large lawn mower had to be brought out and used on a portion of the lawn where the grass has been sheltered and growing very fast. The noise of the mower is a familiar sound and makes us conscious of the new season.

There are still many trees and a considerable variety and amount of shrubbery in the Home nursery and much of that is being transplanted to permanent positions. The plans for the landscaping of the Home grounds prepared some time ago are being carried out, and each season brings this work near completion. Most of the material needed was grown

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in our own nursery. But it will be necessary to procure some shrubbery in addition to what we already have. We will have to depend on the friends of the Home to donate what is still needed.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

West New York Classis held its 18th Annual Conference at Zoar Church, Buffalo, N. Y., on April 2, with the President, Mrs. John H. Bosch, presiding. Reverence and devotion were evidenced from the worship service of the morning, led by Mrs. Bickel of Zoar Church, to the consecration service at the close, conducted by Mrs. Diehm of Rochester. Reports showed the results of earnest endeavor on the part of members, officers and secretaries. We were especially favored by having representatives from the Evangelical Synod with us, many as guests and two as

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speakers, Mrs. Theodore Mayer, President of the N. Y. District Women's Union, who presented pictures of their Home Mission work, and Mrs. Tivente, a former missionary to India, who gave an outline of the work in India and Honduras. Rev. Mr. Lehr, from the Mission House, also addressed the Conference.

The 44th annual meeting of Westmoreland Classis was held in First Church, Irwin, Pa., April 4. The opening devotional service was beautifully conducted by Mrs. E. P. Welker, using "Prayer" as her theme. Reports of officers and secretaries were encouraging, the treasurer reporting budget paid in full, an increase in Thank Offering, the total amount of all monies contributed for the year being \$3,372.43. Rev. E. Roy Corman presented the aims and claims of our Shady Side Missionary Conference and Leadership Training School. Mrs. Paul Benthin of the Evangelical branch of our Church gave a talk on "Our Evangelical Women's Union at Work." Since the W. M. S. G. S. will be the guest of Westmoreland Classical Society at their triennial meeting in May, Mrs. D. J. Snyder of the hostess Church, First, Greensburg, presented the high lights of the plans for that meeting. Miss Minerva Weil was the missionary guest speaker, using "The Contagion of the Gospel in China" as her theme and during the day she also displayed and explained some Chinese posters and conducted an open forum on our work in China.

The 20th Anniversary of the W. M. S. of Maryland Classis was held on April 4, at Christ Church, Middletown, Md., in connection with their annual meeting. The President, Mrs. M. D. Coblenz, presided and there were in attendance about 200 officers, delegates and guests. The treasurer's report showed an increase over last year and several departments, including Thank Offering and Life Members reported increases. A 20th birthday dinner was served by the local Church, at which Past Presidents and other officers and friends spoke. Rev. and Mrs. David Baker of Baltimore, returned missionaries from Bagdad, gave interesting addresses.

The W. M. S. of Tohickon Classis held its 38th Annual Convention April 6, at Salem Church, Doylestown, with an attendance of about 200. Tohickon Classis reports a net gain of 20 members and will be on the honor roll of Eastern Synod. The treasurer reported a gain in income and a grand total of \$4,020 for the year's receipts. A new Guild was recognized with a Candlelight Service in charge of Sara Hall, the Classical G. M. G. Sec. 39 diplomas and more than 200 seals were presented to the 222 readers of the Society. With deep regret the Society transferred the name of Dr. J. P. Moore to the list of Members in Memoriam. The theme of the convention, "To Give is to Live", was stressed in each of the devotional services. Mrs. Milton C. Lang, Field Sec'y of the Evangelical Society for Medical Missions, gave an inspiring address on the "Unmet Need", in which she pictured the great work carried on by her Church among the lepers and the blind of India.

(Reports of other Classical Annual Meetings will follow in close sequence.)

The W. M. S. and the Y. W. M. S. of Salem Church, Doylestown, held two interesting Study Classes in January and February, studying "Americans in American Life". Mrs. Lewis L. Anwalt, of Allentown, Pa., in a most pleasing manner, presented the material in this book. About 40 women were present at each of these meetings, these women greatly appreciating the manner in which the books were presented.

St. Paul's W. M. S. of Lancaster, Pa., has planned for a Two-Day Missionary Institute, to be held Sunday, May 5, and Wednesday, May 8. Rev. Ward Hartman will speak on May 5 and Miss Weil of China on May 8. Prior to the Institute

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in charge of Miss Weil, cottage prayer meetings have been arranged. This society has also arranged for the visit of Mrs. Grace Livingston Hill on Thursday, May 23.

A special Stewardship service was held by the W. M. S. of Trinity Church, Millersburg, Pa., on Sunday evening, April 7. The service was in charge of Mrs. D. E. Hottenstein, local and Classical Stewardship Sec. of Stewardship. Several ladies presented the pageant "Waked Up". Mrs. Huyette spoke on "Stewardship of Life" and Mrs. J. M. Michael spoke on "Stewardship of Time, Talents and Money". Mrs. Stephen Jury of the local Evangelical Church gave a reading, "No Head for Figures but a Heart to Give". The Stew-

ardship secretaries are anxious that during the coming year at least one Stewardship service be held in every congregation.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Thirteen Bethany children were confirmed on Palm Sunday and received their first Holy Communion on Easter Sunday. They are as follows: Sara Gross, St. Paul's, Quentin; Martha Harner, Grace, Mt. Carmel; Mary Royer, St. Paul's, Schaeffers-town; Dora Hampton, St. Paul's, Catawissa; Edna Mason, Salem, Doylestown; Agnes Fisher, Hains-Yocum Charge, Wernersville; Mary Ebert, St. Mark's, Cresona; Willard Boehm, Tabor, Philadelphia; George Thomas, St. John's, Shamokin; Edgar Miller, First, Sunbury; Alton Kessinger, St. Luke's, Lock Haven; Nelson Phillips, St. John's, Mifflinburg; Donald Robbins, Bethany Orphans' Home.

The older girls of the Home, known as the Moyer Cottage girls, showed a fine spirit when they planned and held a surprise birthday party for their matron. The girls had made very complete arrangements so the evening was spent in the playing of many games, after which refreshments were served.

A LETTER FROM "MOTHER" HOY

Yochow, Hunan, China

February 28, 1935.

"I can scarcely believe I was in America. Here we are safe and sound and the work going on just as it did a year ago, with one exception I have been moved to the city and it does not seem like home. But it will soon. I am very comfortably fixed in the house with Miss Traub and when I learn to know the city people all will be right. The Bible woman is sick so Mrs. Yaukey has kindly taken me around.

"All the missionaries are well but Mr. Edwin Beck. He has certainly had a hard time the past year. I sincerely hope he will soon be well. John is getting along so nicely in the school. The boys like him very much.

"We had such a lovely time in Japan. The old teachers could not do enough for us. If it was not for the expense I would like to go over in May for the fiftieth anniversary. It does not seem possible that it is fifty years since we started work there.

"Many changes have taken place and in Sendai much improvement. One thing seemed strange—we did not see one jinrikisha while we were there. Taxis everywhere! How they manage to get around the narrow streets without killing people I cannot see, but they do it very nicely.

"In Yokohama a lot of school (old) girls came to see us and at Kobe Mr. and Mrs. Kishinami, and Mrs. Muto, my girls of many years ago. I was so glad to see them all. I missed Dr. Noss. Dr. and Mrs. Schneder are the kind good friends they have always been.

"The Shenchow people have reached their homes in safety and did not find as much damage done to their homes as they had feared. But the town is filled with soldiers.

"In my new work in the city, please pray for me.

Sincerely,

Mary B. Hoy."

BOOK REVIEWS

What Shall We Play? by Edna Geister. Harper & Bros. 175 pp. \$1.50.

This is another contribution to the literature on games from the well-known author in this field. This new collection is not handed down from above. It's made up of games that came up from below. The author's twelve nephews and nieces are really the contributors of this volume. It

contains the array of games that she learned from them—games for indoors and games for out-of-doors, grouped according to the conditions under which they are played, table games, sick-a-bed games, running games, tag games, races, etc. The book should be a helpful resource to mothers and teachers and all who are responsible for leisure-time activities of children.

—A. N. S.

OBITUARY

THE REV. PARK H. WEAVER

Park Halloway Weaver, son of Henry B. and Lucena Halloway Weaver, was born at Columbiana, Ohio, February 28, 1871, and died at Tiffin, Ohio, Sunday noon, April 14, 1935, at the age of 64 years. On Aug. 3, 1897, he was married to Rhoda Herman, and to this union 5 children were born: Paul Herman, John Dixon, Mary Lucena, Mark, and Frederic (deceased).

Brother Weaver was graduated from the Columbiana High School, from Heidelberg College in 1894, and from Heidelberg Theological Seminary in 1897. For 22 years he served in the active pastorate of the Reformed Church, ministering to Churches in Ohio, Indiana, and Michigan. From March, 1920, until the time of his death he rendered efficient service and a distinct Christian ministry as Field Agent and Supervisor of Child Placement in the Ohio State Department of Welfare. "He lived and loved to serve."

He is survived by his widow, 4 children, a half-sister, Emma Keener of Buffalo, N. Y., and his brother, John W. Weaver of Chicago, Ill.

The funeral service was conducted at the family residence in Tiffin on Wednesday afternoon, April 17, by Rev. H. B. Roth and Rev. F. R. Casselman, pastor of Trinity Church, with which his widow and daughter are actively associated.

CHARLES E. KATTERMAN

Charles E. Katterman, a Civil War veteran and a loyal member of the Reformed Church of Wichita, died Mar. 28, after a brief illness. He was for many years a resident of Shamokin, Pa., and was engaged in railroad service most of his life. He removed to Kansas in 1879 and to Wichita in 1912. In connection with the Gipsy Smith meetings ten or twelve years ago, it was learned that he was a member of the Reformed Church and he was invited to transfer his membership to the Wichita Church, where he became at once a devoted attendant, walking back and forth a distance of a mile and a half until a year or two since. He became very dear to all of us in that Church. Had Mr. Katterman lived until Dec. 18, he would have attained the great age of 90.

—G. S. R.

MRS. A. S. KRESGE

Mrs. Alice Elizabeth, beloved wife of Rev. A. S. Kresge, died from a heart attack, at the family home in Meyersdale, Pa., Mar. 31, aged 75 years, 7 months, and 5 days. She was the daughter of Eleazar and Jane (Kepley) Womer, deceased, and was born in Tamaqua, Pa., Aug. 26, 1859.

She received her education in the public schools of Tamaqua and was a graduate of the High School of that city. She prepared herself for teaching, but circumstances directed her life into other channels so that she never followed that profession. In early life she united with the Evangelical Church of Tamaqua, of which her parents were members, and was a devout Christian all her life.

June 2, 1909, she was united in marriage with Rev. A. S. Kresge, a minister of the Reformed Church, by the Rev. Thomas L. Wentz, who died only a few weeks ago in Allentown, Pa. Immediately following her marriage she went with her husband to Reading, Pa., where she lived

three years. Being a minister's wife, it was her lot to move about considerably. The places in which the Kresges lived, successively, were: Reading, Pa.; Conesville, Iowa; Plymouth, Ind.; Meyersdale, Pa. (Will's Creek Charge); Hyndman, Pa. (Hyndman-Wellersburg Charge); Elderton, Pa. (South Bend Charge); Germano, Ohio, which was the last regular pastorate served by Rev. Mr. Kresge. After concluding their work at Germano, they purchased a home in Meyersdale, where they have lived during the past five years.



Mrs. A. S. Kresge

Since their retirement from the active pastorate, the Kresges have filled a useful place in the community, Rev. Mr. Kresge doing supply work for Churches of his own and other denominations, and Mrs. Kresge active in Church School, Missionary, and W. C. T. U. work.

Mrs. Kresge held membership last in Trinity Reformed Church, Rockwood, Pa., of which her husband was recently supply pastor for a considerable time. She was a member of the Women's Missionary Society, the Ladies' Aid, and the Philathea Bible Class of Amity Church, Meyersdale, and was made a life member of the Women's Missionary Society of General Synod while living at Hyndman. In all these organizations she was an interested and self-sacrificing worker.

She is survived by her husband, Rev. A. S. Kresge; two sons, John M. Greer, Reading, Pa., and Lee W. Greer, Easton, Pa.; two daughters, Mrs. Esther Bookbender, Orange, N. J., and Mrs. Helen Hance, Chester, Pa., children by a former marriage; three sisters, Mrs. George Ermold, Hazleton, Pa., Mrs. Ella Fairer, Easton, Pa., and Miss Emma Womer, Tamaqua, Pa.; one brother, William Womer, Muncy, Pa.; 13 grandchildren; one great-grandchild, and a large circle of friends in many states.

Funeral services were conducted at the home at 4 P. M., April 2, by Dr. B. A. Black, pastor of Amity Church, Meyersdale, assisted by Dr. D. S. Stephan, pastor of Trinity Church, Berlin. Revs. F. D. Witmer, pastor of Zion Charge, and J. E. Gindlesperger, pastor of Will's Creek Charge, were also present. Dr. Black spoke from the text, Mark 14:8, "She hath done what she could", which he said very beautifully and fittingly expressed the spirit and character of Mrs. Kresge's life. Misses Sue N. Baer and Lepha Suder, members of Amity choir, sang very sympathetically three of Mrs. Kresge's favorite hymns. The funeral cortege left early Wednesday morning for Reading, where burial was made in the family plot in Charles Evans Cemetery. The committal service was read by Dr. C. E. Creitz, of Reading. "Blessed are the dead who die in the Lord."

—B.



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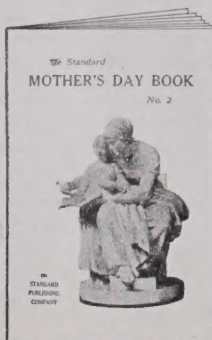
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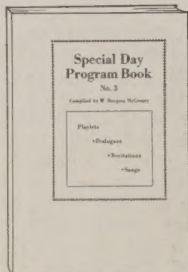
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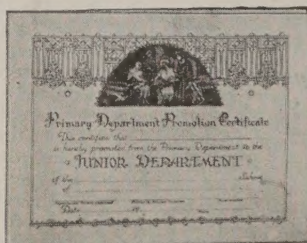


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